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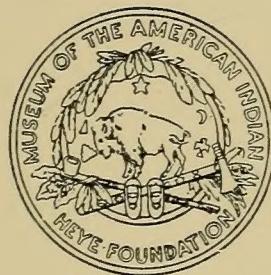
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CONTENTS

	<i>Page</i>
Notes on the Functional Basis of Decoration and the Feather Technique of the Oglala Sioux. Frank G. Speck.....	1
Family Hunting Territories of the Waswanipi Indians of Quebec. D. S. Davidson.....	42
Indian Tribal Boundary-lines and Monu- ments. Melvin R. Gilmore.....	59
The "Long Knives." Arthur Woodward..	64
Skeletal Remains of American Indians in the Museum für Völkerkunde, Hamburg, Ger- many. Bruno Oetteking.....	79
Modern Pottery Vessels from San Diego County, California. From Notes by Ed- ward H. Davis.....	93
Reports on Missions Established by the Asso- ciation de la Propagation de la Foi. Ruth Gaines.....	96
Archeological Work with the Putnam Baffin Island Expedition. Donald A. Cadzow...	98
A Pareceis Hammock. William C. Orchard..	107
Catlin's "Album Unique".....	113
Recent Accessions by Gift.....	115
Recent Library Accessions.....	116
Notes.....	132

INDIAN NOTES

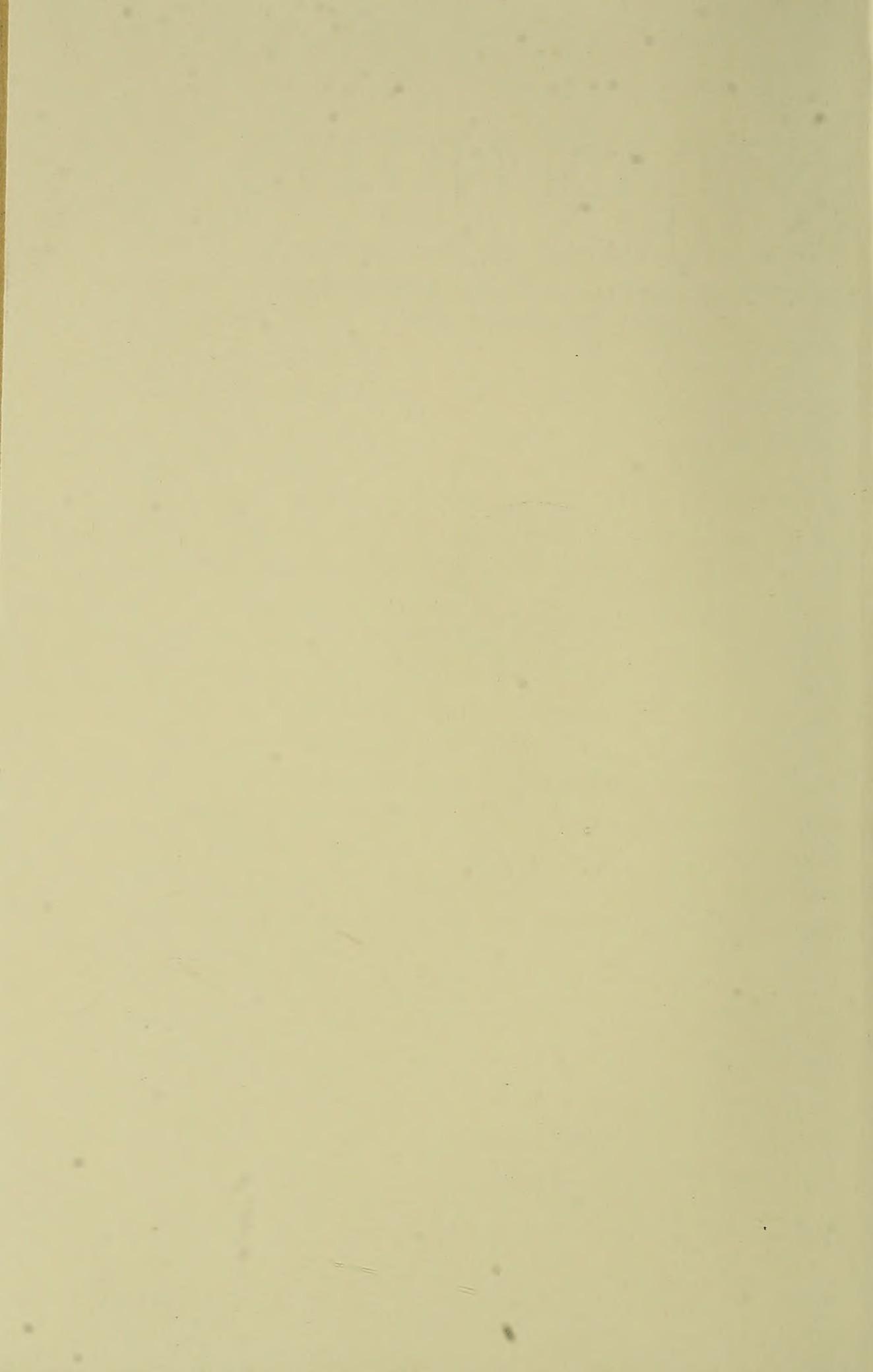
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No. 1

NOTES ON THE FUNCTIONAL BASIS OF DECORATION AND THE FEATHER TECHNIQUE OF THE OGLALA SIOUX

FRANK G. SPECK

IN several papers on the art of the Plains Indians, Wissler has emphasized the structural basis of ornamentation among these tribes.¹ He succeeded in showing that original motives of decoration arose in accordance with peculiarities of the construction of articles of clothing, that designs had developed into traditional conventions growing out of such technical devices as the covering of

¹ Clark Wissler, (a) Decorative Art of the Sioux Indians, *Bull. Amer. Mus. Nat. Hist.*, vol. xviii, pt. 3, New York, 1904. (b) Some Protective Designs of the Dakota, *Anthro. Papers Amer. Mus. Nat. Hist.*, vol. 1, pt. 2, 1907. (c) Costumes of the Plains Indians, *ibid.*, vol. xvii, pt. 2, 1915. (d) Structural Basis to the Decoration of Costume Among the Plains Indians, *ibid.*, pt. 3, 1916.

INDIAN NOTES

seams, the shaping of animal skins into women's dresses (the head and tail ends hanging doubled over as flaps forming yokes of dresses), men's shirts, the retention of the tail of the hide so used as a conventional ornament, the cutting of moccasins, and even that designs were in some way characterized by the shapes and functions of the objects decorated, such as round designs upon shields, knife-blade outlines upon knife-scabbards, rotary patterns on awl-cases, and the like. These latter functional motives of design may be shown, as I see it after looking over series of specimens from the Oglala division of the Sioux or Dakota, to have considerable importance. Whether consciously seized by the mind of the artist or not, the segregation of designs to certain classes of objects, and even to the use of the sexes, as well as to certain societies and ceremonies, seems to be an outstanding feature of Plains Indian art. It is especially applicable to the ornamentations in porcupine-quill embroidery, beadwork, and painting among the Sioux. The relationship between the function of objects ornamented and the designs themselves is the focus of attention of this paper. One reason for considering it is the interest underlying the phenomenon as indicating a property of Plains Indian art shared also by the peoples of the far northern area, that of the sub-Arctic.

INDIAN NOTES

Among the various suggestions of students in regard to the genesis of specific forms of decorative art in America we have that of Wissler² in which the influence of structure in the makeup of garments and ornaments enters strongly as a factor in the development of design. This factor stands out rather conspicuously in Sioux art, in which Wissler shows that it "grew out of attempts to embellish surfaces of fixed contour and to conceal unsightly lines."³

Another principle in the development of the art of the Plains Indians, again manifested strongly in Sioux ornamentation, is conventionalized representation, in illustration of which Wissler investigates men's and women's upper garments, moccasins, and knife scabbards. A clear case is made out in the analysis of designs on the beaded yokes of women's costumes in which the curve ornament appearing in the middle of the beaded yoke, almost between the breasts of the wearer (fig. 19), is traced in origin to the tuft of hair on the tail of the animal whose skin was used in the dress when the skin was folded back at the neck of the dress to form the characteristic yoke. The tail itself, which actually remains on some of the older specimens of women's dresses of the Plains Indians, has

² Op. cit. (*d*).

³ Wissler, op. cit. (*d*), p. 95. Ibid. (*a*), p. 240.

INDIAN NOTES

given way to this U-shape conventional design which structurally represents it as a convention in art.⁴ In the course of time, however, the Sioux have come to associate the design with the idea of a turtle emerging from a lake. A mythical connection exists between turtles and women, in which the former become associated with long life and fertility of women.² The author convincingly shows how the symbolic association which now motivates the conception of this U-shape ornament has become secondary to its original structural conception, in which it arose from the deer-tail conceived as an ornament. The case just cited is an example of the principle of design development which, it seems, comes more and more to the fore as we examine the character of designs in the art of the Sioux. An investigation along broader lines in the sub-Arctic as well as in the

⁴ Wissler (*a*), and also (*d*), p. 102.

In his latest contribution to the art problems of the Plains area, Wissler (Distribution of Moccasin Decorations among the Plains Tribes, *Anthro. Papers Amer. Mus. Nat. Hist.*, vol. xxix, pt. 1, 1927, pp. 7-8) finds a basic principal of moccasin decoration which appears in the occurrence of beaded or quilled areas in borders around the upper and central bars running from the border down the instep to the toe. This I would suggest affords another instance of structural influence in the growth of design in the evolution of Plains hard-soled moccasins from a presumable origin in the sandal occurring in the earlier culture periods of the Southwest. The decorated bars and borders of moccasins impress me as being derived from the idea of foot-straps and fastenings of the sandal predecessor.

INDIAN NOTES

Plains area would, I believe, bear out the idea of close relationship between the structure of objects and their ornamentation.

An opportunity to investigate the same aspect of Plains Indian art was recently afforded the writer in connection with a band of Oglala Sioux from the Rosebud reservation, South Dakota, from whom the feather ornaments illustrated in this paper were obtained. Several other classes of decorated objects were collected and studied, producing results which corroborated the conclusions of Wissler. One of these lay in the decorations given to the outer surfaces of the knife-sheaths worn by women suspended from their belts. Wissler illustrates a series of these artistically bead-embroidered objects and alludes to the constant recurrence of the knife-blade outline pattern and the conventional representation of the knife-handle in its proper relation to the blade on the beaded surface.⁵ Large series of specimens from the Sioux will bear out the testimony offered—that, to the exclusion of other decorative figures, the knife-outline prevails in the ornamentation of knife-scabbards (figs. 1, 2).

That there is something distinctive about this feature in Sioux arts seems evident from the

⁵ Wissler, op. cit. (*a*), pl. XLIX, p. 251.

INDIAN NOTES

absence of the knife-blade figure in the bead ornamentation of knife-scabbards among other Plains tribes, judging from available published sources on Plains art⁶ and collections in Eastern museums.

And again, my own observation of hair-ornamentations in the form of strips of porcupine-quillwork and beadwork suspended from the scalp-lock, surmounted by erect, clumped, or branching feathers, and having frequently a horse-tail streamer attached to the lower end, leads to conclusions along the same lines as those mentioned for moccasins, knife-sheaths, and women's dresses —that design conceptions are extensively based on function.

Figs. 7 and 8 show a series of quilled and beaded hair-strips presenting evidence of the idea under consideration. The wavy line, or zigzag, within the border area is the dominating characteristic of these articles of man's full-dress decoration. (Detailed descriptions will be found on pp. 18 ff.)

In the culture of the Plains tribes, Wissler has noted at times what he considers to be characteristics in economic life which have reached the area from the north (the Mackenzie region). There is

⁶ A. L. Kroeber, The Arapaho, *Bull. Amer. Mus. Nat. Hist.*, vol. xviii (1902), pp. 86-87, pl. xiii. R. H. Lowie, Material Culture of the Crow Indians, *Anthr. Papers Amer. Mus. Nat. Hist.*, vol. xxi, pt. 3 (1922), and *ibid.*, pt. 4. Wissler, Material Culture of the Blackfoot Indians, *ibid.*, vol. v, pt. 1.

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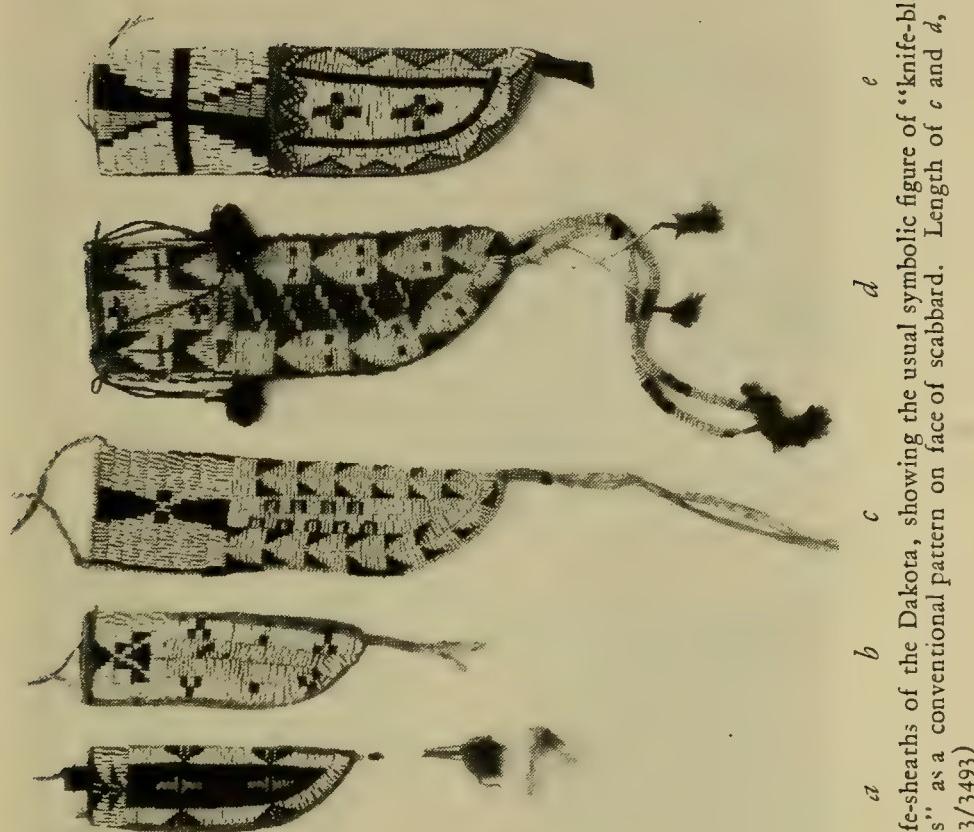


FIG. 1.—Beaded knife-sheaths of the Dakota, showing the usual symbolic figure of "knife-blades" and in some cases the "knife-handles" as a conventional pattern on face of scabbard. Length of *c* and *d*, 10½ in. (11/766, 4/5059, 8/3175, 6/2302, 3/3493)

undoubtedly much to favor this conclusion in various aspects of the culture of the northern Plains, and I should like to apply the same possibility in

INDIAN NOTES

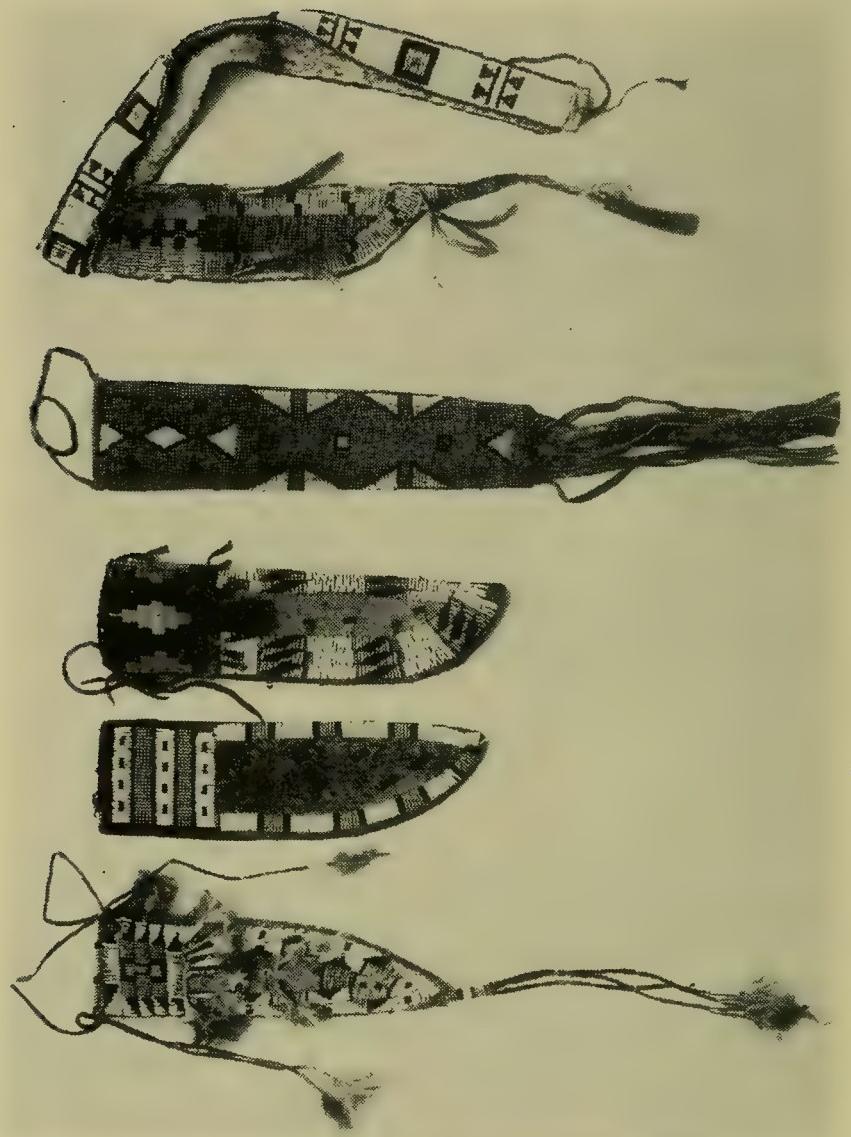


FIG. 2.—Beaded knife-sheaths of the Dakota, showing the usual symbolic figure of "knife-blades" and in some cases the "knife-handles" as a conventional pattern on face of scabbard. Length of *d*, 11 in. (11/490, 2/3341, 3/5489, 1/1136, 12/2291)

considering the origin of form and decoration on men's shirts of the Plains, which he discusses in one of his papers on costumes of the Plains In-

INDIAN NOTES

dians.⁷ In the poncho-like shirts of the Plains Indian men the quilled or beaded decorations extend in broad bands over the shoulder and sleeve



FIG. 3.—Dakota poncho-shirt, showing porcupine-quilled neck-ornament in front, corresponding in shape and position to throat-protector of winter coat of Naskapi in fig. 5. (12/1)

seam, with two more transverse bands like suspenders or shoulder-straps. The bands covering the seams he assigns to a structural origin corre-

⁷ Wissler, op. cit. (*d*), pp. 102-4.

INDIAN NOTES

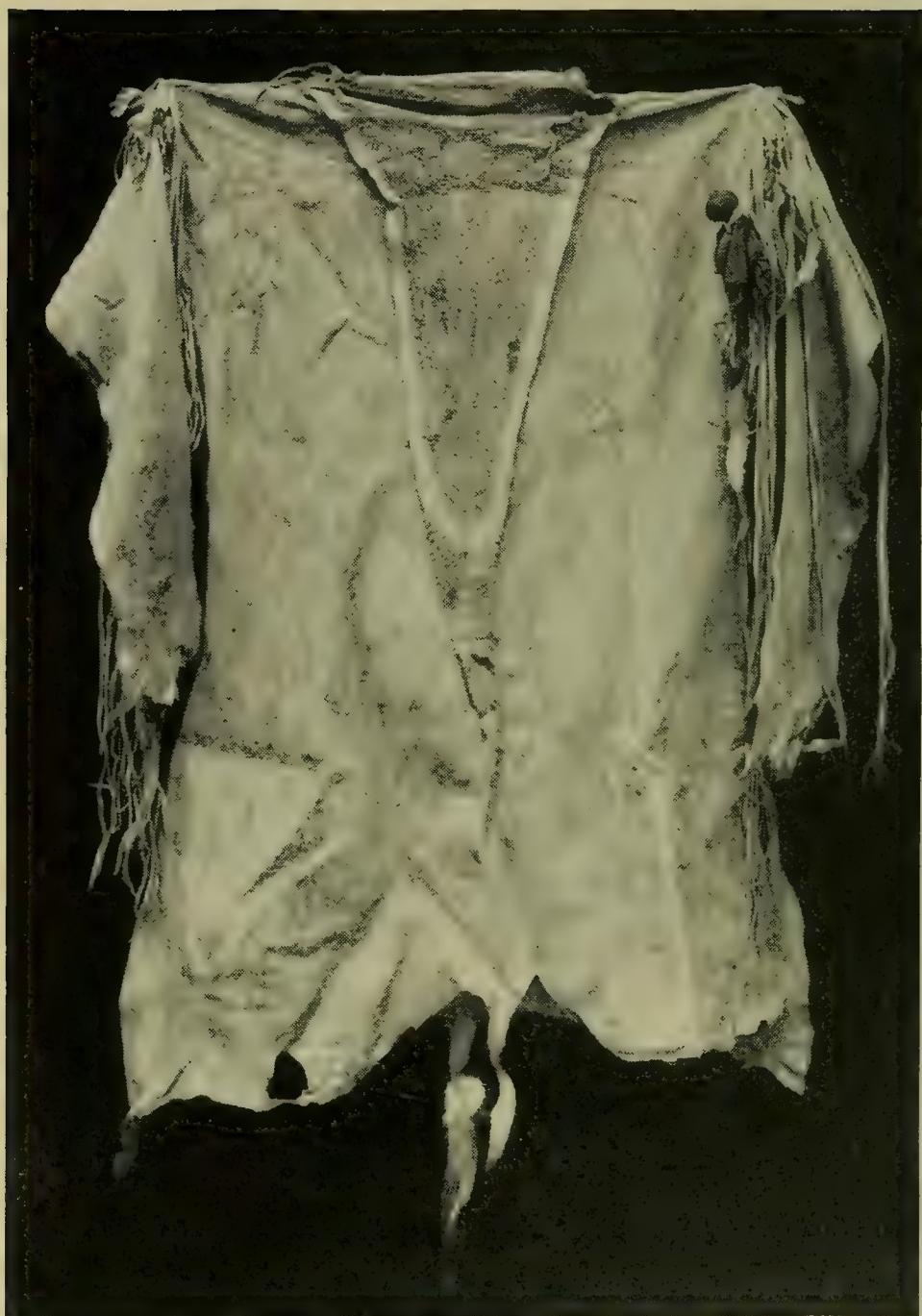


FIG. 4.—Apache skin poncho-shirt showing neck-flap and tail appendage comparable with those on garments of the northern tribes. (15/5603)

INDIAN NOTES



FIG. 5.—Nascapi caribou-skin winter coat showing neck protector in position corresponding to that of the neck ornament in fig. 3.

sponding to what he has determined for other fields of decoration in the same area—the concealment of unsightly seams by decorative processes.⁸

⁸ Wissler, *ibid.*, p. 103.

INDIAN NOTES

The shoulder-strap and slanting transverse bands on the chest and back are not so easy to explain. For them Wissler suggests an aboriginal concept possibly modified by imitation of military uniforms.

We may pass over the discussion of the questions just raised, to deal with the next feature of men's shirts on the Plains, namely, the curious decorative feature of the triangular or sometimes four-sided pendant of quillwork or beadwork appearing at the throat and back of the neck (fig. 3). This ornament is very widely distributed among the Plains tribes. Wissler offers the explanation that this peculiar decoration may have been derived from a conventionalized representation of the decorated knife-sheath worn by men of importance in earlier times as a badge of office suspended upon the breast by a string passing around the neck (fig. 6).⁹ In offering this suggestion of origin, however, he observes much prudence and calls for further field inquiry into the question. My own impression in regard to the neck-pendant ornamentation is in line with Wissler's previously expressed opinion—that here we have a peculiarity of a northern garment modified somewhat and transformed into a conventional decoration. The gar-

⁹ Wissler, *ibid.*, p. 104.

INDIAN NOTES

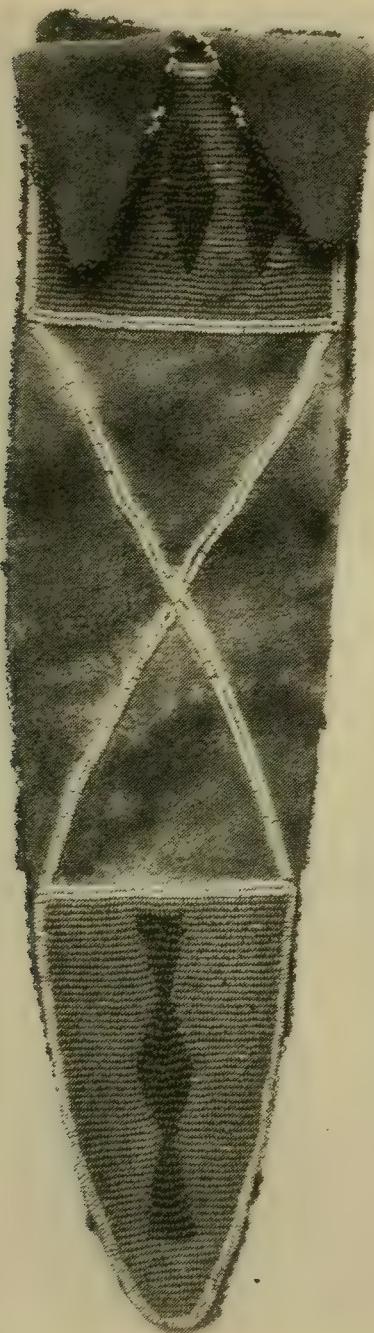


FIG. 6.—Knife-sheath worn suspended on the chest, comparable with the method of carrying knives among the far northern tribes. Length, 14 in. (15/5602)

INDIAN NOTES

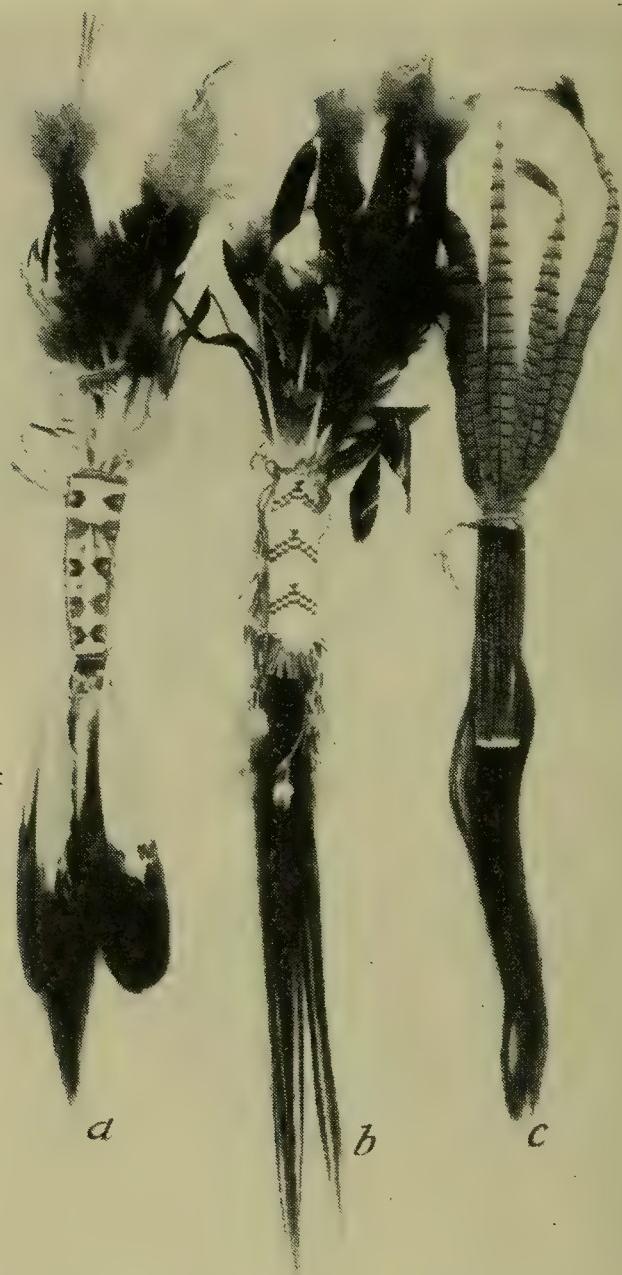


FIG. 7.—Sioux beaded and porcupine-quilled hair-ornaments.
Length of *b*, 4 ft., 6 in. (15/2147, 2146, 2150)

INDIAN NOTES

ment peculiarity in question I take to be derived from the neck-flaps at the front, sometimes also at the back of the neck, of the winter shirts and coats of the northern forest peoples, encountered in the costumes of all ranging from the Naskapi of Labrador (fig. 5) to the Athapascans of the Mackenzie area. This neck-flap is an almost indispensable appurtenance to the northern winter coat. When in use to protect the lower face and throat of the wearer it is held in place by a simple tie-string, a band of fur (among the Montagnais-Naskapi consisting of a couple of lynx-tails sewed together to form a "choker") or a scarf wound about the neck. The wide distribution of this feature in far northern coat tailoring is evident, and its extension throughout the Plains culture area is remarkable. I have included here an illustration (fig. 3) showing its occurrence on a Sioux man's quill-decorated shirt, and a plain fringed shirt from the Apache (fig. 4) where the appendage is unornamented, but where its functional, presumably neck-protective, purpose, is rather convincingly exhibited. Wissler sees reasons for assuming this type of conventional neck-pendant ornamentation to have been dispersed from Dakota sources.¹⁰

¹⁰ Wissler, op. cit. (*d*), p. 104; and Material Culture of the Blackfoot Indians, *ibid.*, vol. v, p. 135.

INDIAN NOTES



FIG. 8.—Sioux beaded hair-ornaments. Length of *b*, 4 ft., 4 in.
(15/2161, 2157, 2160)

INDIAN NOTES



FIG. 9.—Sioux feather hair-ornaments. Total length of *b*,
 $27\frac{1}{2}$ in. (15/2157, 2158)

INDIAN NOTES

Description of Specimens of Sioux Hair-ornaments and Featherwork Discussed

The references to types are to those shown in figs. 17 and 18.

Fig. 7, *a*.—Hair-ornament, beadwork strip with white background terminating below in five porcupine-quill wrapped strips dyed red, and a horse-tail. Two eagle-feathers as pendants are attached to the sides (attachment Type E). Above are five cut-off eagle-plumes, tipped at stubs with green, yellow, and pink down (Type V), and two long raven-plumes notched on one side, wrapped stems with red and white quills, with gray down bound to the feather half-way up and tipped with a large gray down tuft, and pink, yellow, and blue down. A feather-mosaic center disc, $5\frac{1}{2}$ inches wide (fig. 15, *b*), is attached, having fine red and yellow feathers and turkey tail-feather edges glued on the disc; a mirror is in the center.

Fig. 7, *b*.—Hair-ornament, beadwork strip with white background, blue and black chevrons, quill-wrapped string pendants, and horse-tail at end. On top are five trimmed raven-feathers with shafts trimmed, fastened together with attachment Type F. The mid-ribs of these feathers are split to beginning of web, the stub-ends have attachment of yellow down wrapped with sinew (Type I).

INDIAN NOTES



FIG. 10.—Sioux feather hair-ornaments. Total length of *b*, $16\frac{1}{4}$ in. (15/2149, 2145)

INDIAN NOTES

Feathered half of split mid-rib has wrapped green and red down tuft (Type V). At tip of feathers these five have wrapped white and red and white and green down (Type I). The whole feather technique in this specimen is shown in fig. 18, Type V. Center cluster (fig. 10, *a*) of layers of split hawk-feathers, two rows having red and green and alternating yellow and green down with adhesive (Type II). Center disc is small circle of hide with red, yellow, and green down tied to fastening.

Fig. 7, *c*.—Hair-ornament. Has its upright part formed of four pheasant tail-feathers tipped with red, yellow, and blue down attached by a bent leather base (Type F). The lower part is a pendant of eight porcupine-quilled rawhide strips dyed red, and a horse-tail. The center cluster (fig. 10, *b*) consists of four layers of soft owl-feathers, split and tipped with red, yellow, and blue down. The clusters are held fast by two round, plain, leather discs in the center. From this hang red, yellow, and green ribbons.

Fig. 8, *a*.—Hair-ornament, consisting of a woven beaded strip; at the end is a two-inch coarse porcupine-quilled disc and porcupine-quilled wrapped strings; no horse-tail; no front cluster. Top disc has orange-colored down mosaic back, a notched cut-out hide disc, and a mirror. The upright por-

INDIAN NOTES

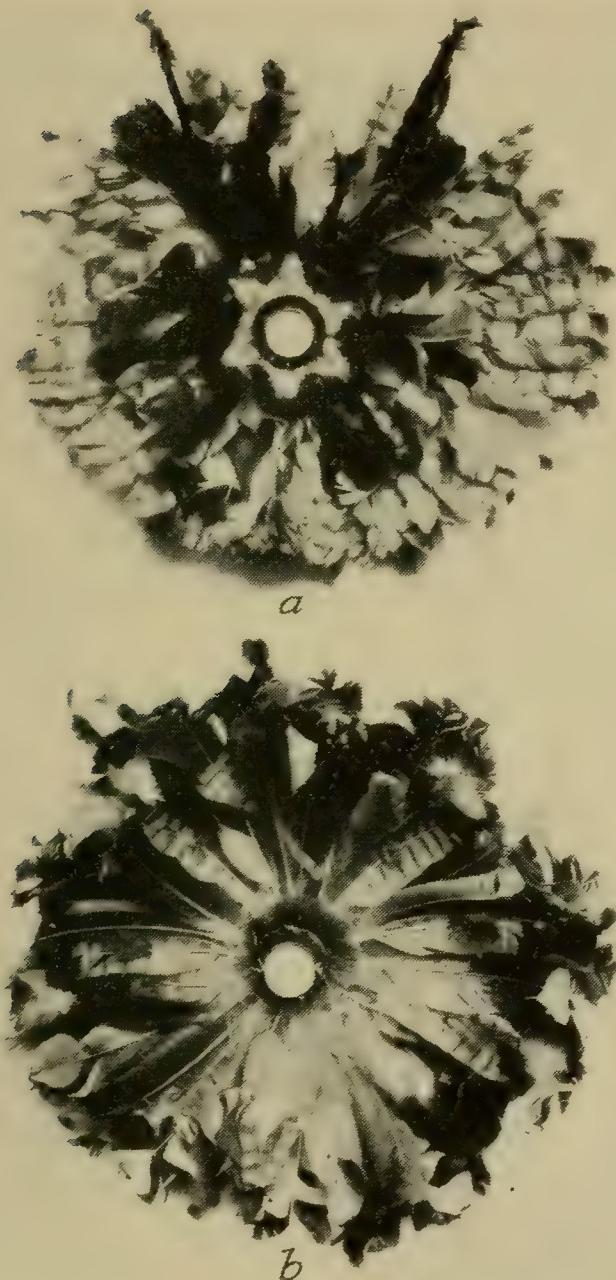


FIG. 11.—Sioux feather hair- and bustle-ornaments. Diameter,
20 in. (15/2163, 2143)

INDIAN NOTES

tion has six feathers trimmed half-way and wrapped with yarn. The feathers are notched on both sides and tipped with orange-colored down, adhesive attachment Type II.

Fig. 8, *b*.—Hair-ornament, consisting of a beaded strip with red and white zigzag pattern bordered with metal danglers containing yellow down, ending with a horse-tail. At the top are split feathers, attached at base as in Type F, split to mid-ribs, one stub with blue and yellow down tips, the other with feather tip, white down (Type V). The mid-ribs are trimmed almost to their ends and wrapped with yarn evidently as a substitute for quills.

Fig. 8, *c*.—Hair-ornament consisting of a blue beaded strip with complicated figure, surmounted by two small eagle (?)—plumes bound to a stick as a pin, split and joined by binding (Type G). Red-dyed porcupine-quilled strings and loops on the sides (with down dangler-cones) and horse-hair at the tail end. One trimmed and notched eagle-feather at top (attached by Type E) and suspended to hang free. The notching is on the lower half of one side only and is very fine.

Fig. 9, *a*.—Hair-ornament, base consisting of simple horse-tail. At the center are two hide discs, one round, one center-notched and with purple down and feather tied crosswise. Behind

INDIAN NOTES

the discs are three layers of clusters, one of white, square-cut feathers, one of turkey-tail tips, edged with red down, adhesive attachment, another of owl-feathers split and trimmed with white down, adhesive attachment. One upright eagle tail-feather having a red plume tip, adhesive attachment (Type II).

Fig. 9, *b.*—Hair-ornament, base consisting of simple horse-tail. Central portion has two feather clusters (Type A) of crow-feathers, some with green and red down tips (Type I), sinew wrapped. At the top are three raven-quills, trimmed half-way. At their middles and at tops are yellow down attachments (Type I), sinew wrapped. The center disc is a mirror with white metal studs on edge.

Fig. 10, *a.*—Feather cluster, twelve inches in diameter, consisting of three layers of split and tufted hawk- and owl-feathers. (Goes with fig. 7, *b.*)

Fig. 10, *b.*—Feather cluster, twelve inches in diameter; trimmed, split, and tufted owl-feathers. The small center disc is of rawhide, to which are attached colored ribbon streamers. (Goes with fig. 7, *c.*)

Fig. 11, *a.*—“Crow Dance” bustle without streamer tail-pieces; compare fig. 13. This is also worn for a headpiece attached to the back of

INDIAN NOTES

the neck. The base is the "Crow Belt" type. Bent leather base (Type F). Two "horns" composed of raven-quills twelve inches long, not notched but tufted with red ribbon and red yarn. These quills are decorated with glass beads in place of proper porcupine-quill strips. Its construction in general is the same as the large "Crow Belt". At the base of the "horns" are bunches of red-dyed owl-feathers, similarly tipped with pink. The central disc (five inches wide) is a mosaic of white and purple down, six-pointed star pattern. In front of this is a black leather disc and mirror surrounded by metal beads.

Fig. 11, *b*.—Bustle-ornament twenty inches in diameter. It consists of five layers of clusters (attachment Type A) of eagle- and hawk-feathers, not trimmed, split, or notched, but tipped with purple, yellow, red, and natural down by adhesive attachment (Type II). The center disc is four inches wide, the inner one a pink-dyed horse-hair disc, on top of which is a pink feather-mosaic smaller disc, and on top of this a mirror.

Fig. 12, *a*.—Hair-ornament or bustle, consisting of coarse porcupine-quill disc, nine inches in diameter, with the wheel design in blue, white, and red. One cluster of split owl wing-feathers (fastening Type A), tipped with white down, rests behind the disc.

INDIAN NOTES

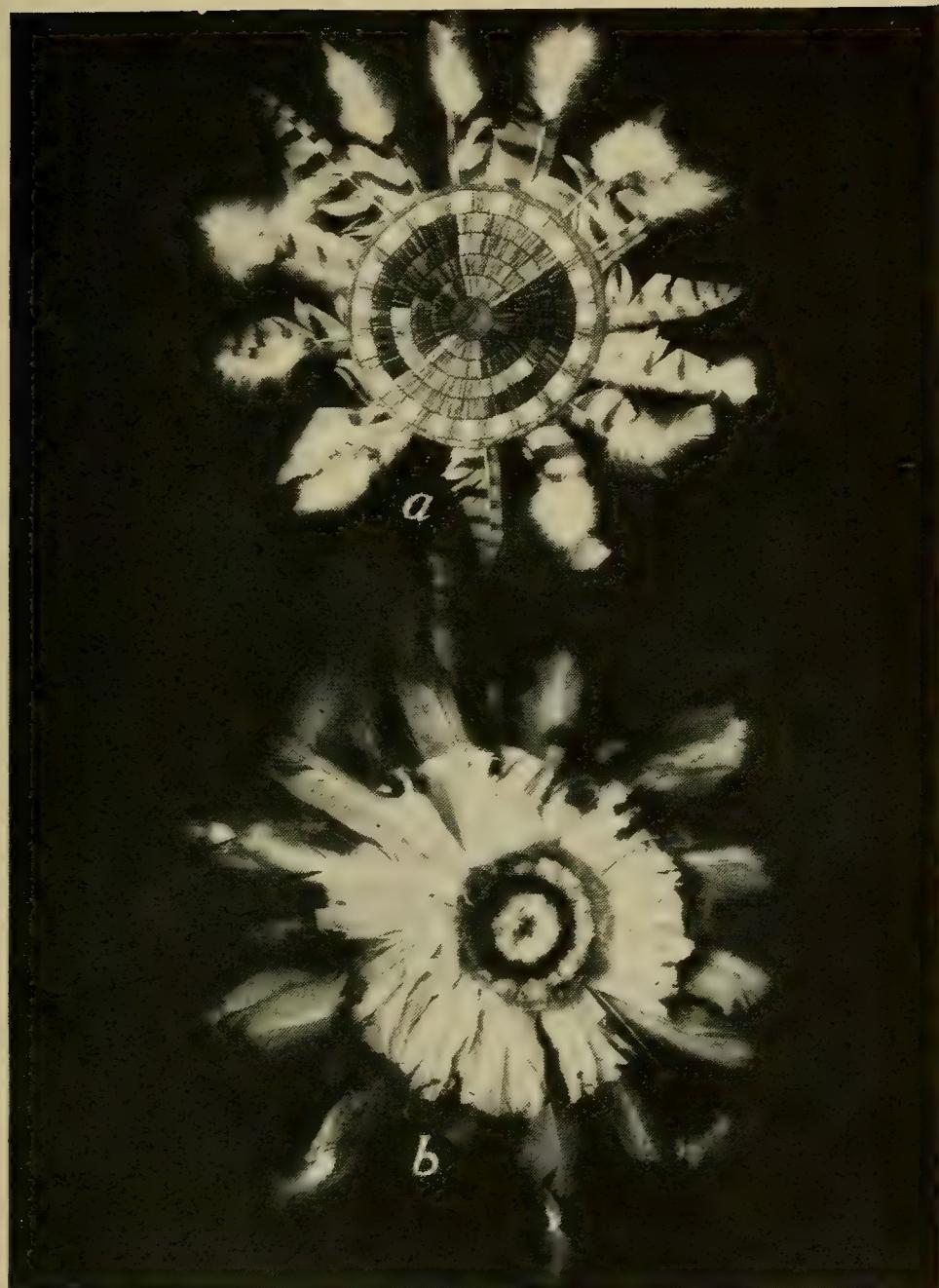


FIG. 12.—Sioux feather hair- and bustle-ornaments. Extreme diameter, 21 in. (15/2144, 2162)

INDIAN NOTES

Fig. 12, b.—Hair-ornament or bustle, consisting of a cluster of six layers of eagle-, heron-, and chicken (?)-feathers (Type A). The eagle-feathers are notched and trimmed. All are tipped (Type II) with red, yellow, and dark-green down. The center disc is a feather mosaic; the concentric circles are white, red, white, and blue down.

Fig. 13.—An example of the widely distributed dance ornament, described and discussed by Kroeber and Wissler occurring among the Plains tribes, is the "Crow Belt" or bustle. It has a pendent whole eagle-tail at the top on bent-leather base (Type F), and five clusters of feather bunches of cut quills with split ends. There is a small center disc (diameter $1\frac{1}{2}$ inch) of red and orange porcupine-quills, to which are attached two red ribbon streamers. The two "horns" consist of three raven-feathers 14 inches long, bound together. They are tipped (Type I) with red horse-hair and bells. A small piece of ermine-skin is also tightly bound with red ribbon at the tip. There is a cluster of owl-feathers at the base of each horn. One horn has a porcupine-quill wrapped rawhide strip in orange, red, and white colors, attached parallel to the mid-rib of the raven-feathers (Type IV). There are two red cloth streamers reaching to the ground, to which eagle-feathers are attached at intervals by bent-back quills (Type A). In the

INDIAN NOTES



FIG. 13.—Sioux bustle-ornament, "Crow-belt". Extreme length, 5 ft. (15/2142)

INDIAN NOTES

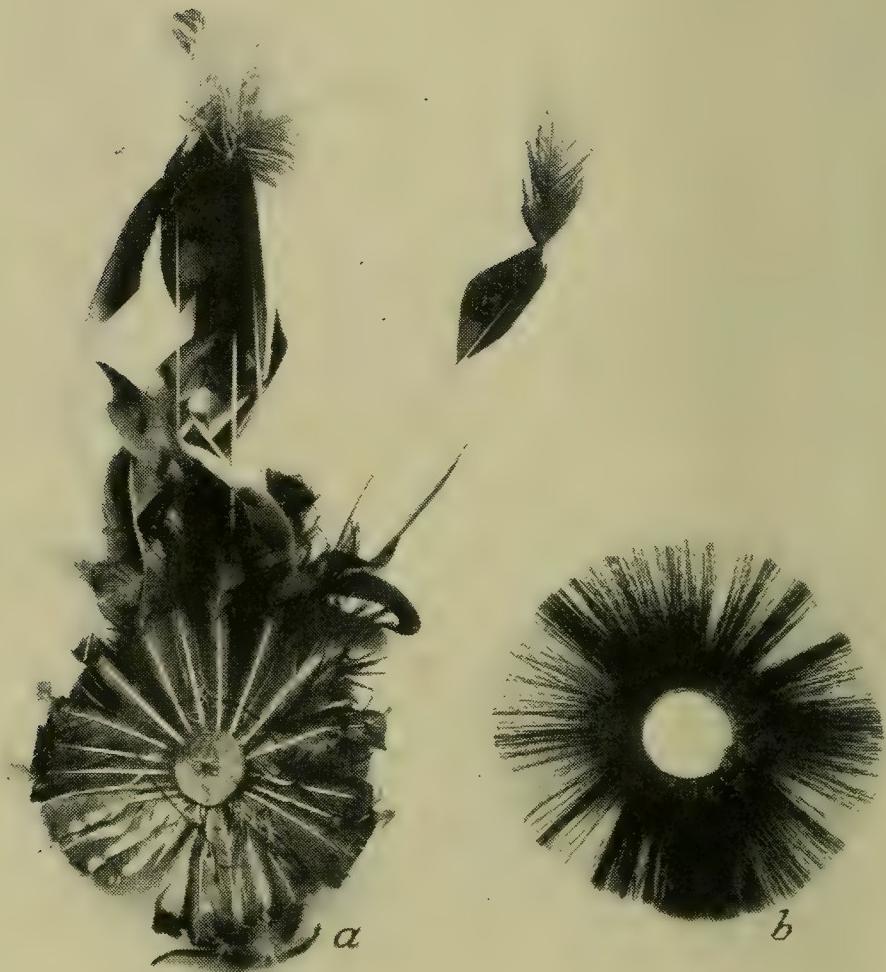


FIG. 14.—Sioux feather and bristle hair-ornaments. Diameter of *b*, 7 in. (15/2153, 2152)

INDIAN NOTES

feather attachment to the streamers, at the sides, the quill of the feathers is bound with a leather thong and then covered with red cloth (Type C).

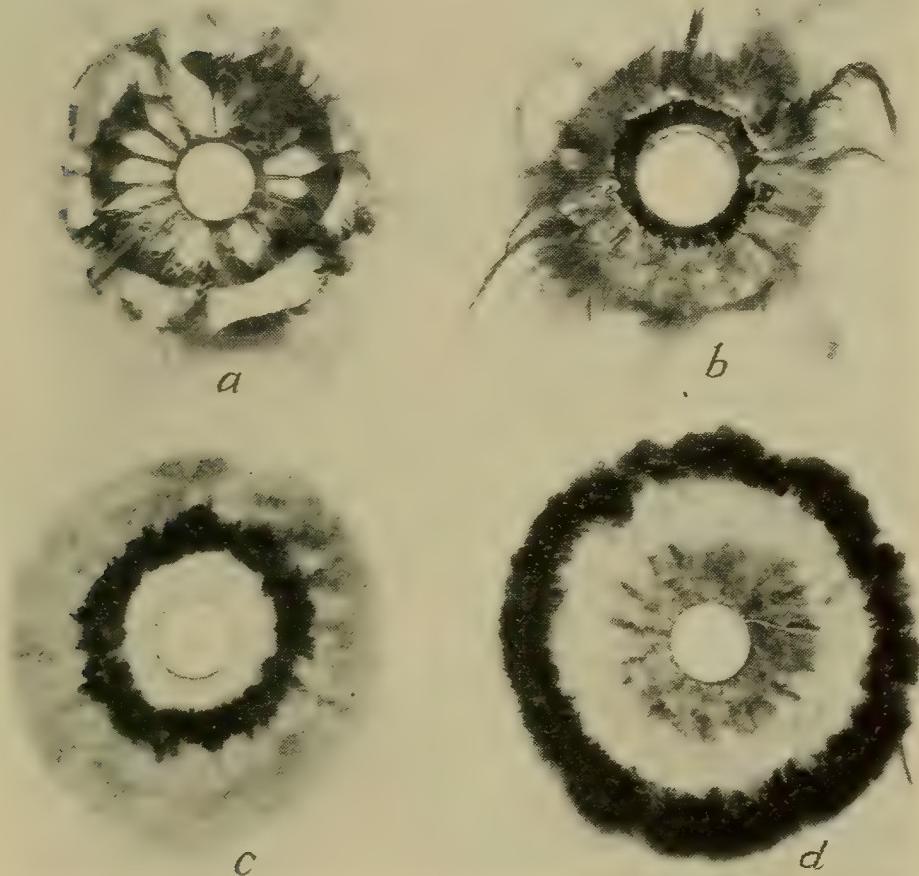


FIG. 15.—Sioux feather- and down-mosaic hair-ornaments.
Diameter of *d*, 7 in. (15/2154, 2155, 2148, 2156)

Fig. 14, *a*.—Small hair-ornament, consisting of five hawk-feathers, trimmed and curled, tipped

INDIAN NOTES

(Type B) with alternating red and yellow down, adhesive attachment. The base attachment is that of Type F. For the center are two clusters of yellow flicker-quills tipped with pink and white down, adhesive attachment. There is a plain small hide disc in the center.

Fig. 14, *b*.—Small hair-ornament, five inches in diameter, consisting of a circle of stiff deer-hair (or porcupine-hair, as was asserted), on the top of which is a disc of red down-mosaic, then a center mirror.

Fig. 15, *a*.—Small hair-ornament, six inches in diameter, consisting of three feather clusters, that in the rear having green-dyed quills cut short; then a cluster of white hawk-feathers cut short and tipped with yellow down; then an inner cluster of red-dyed stiff feathers with trimmed mid-rib, also cut short (Type VI). Feather clusters all of Type A. In the center is a mirror.

Fig. 15, *b*.—Small hair-ornament, five and one-half inches in diameter. Mosaic technique. Outer row, pink down extending beyond edge of disc. Inner rows of turkey-tail feathers, mirror in center. (Goes with fig. 7, *a*).

Fig. 15, *c*.—Small hair-ornament (on cardboard), six inches in diameter. Mosaic technique, light-brown down, red-orange inside this, white inner row, then mirror for center.

INDIAN NOTES

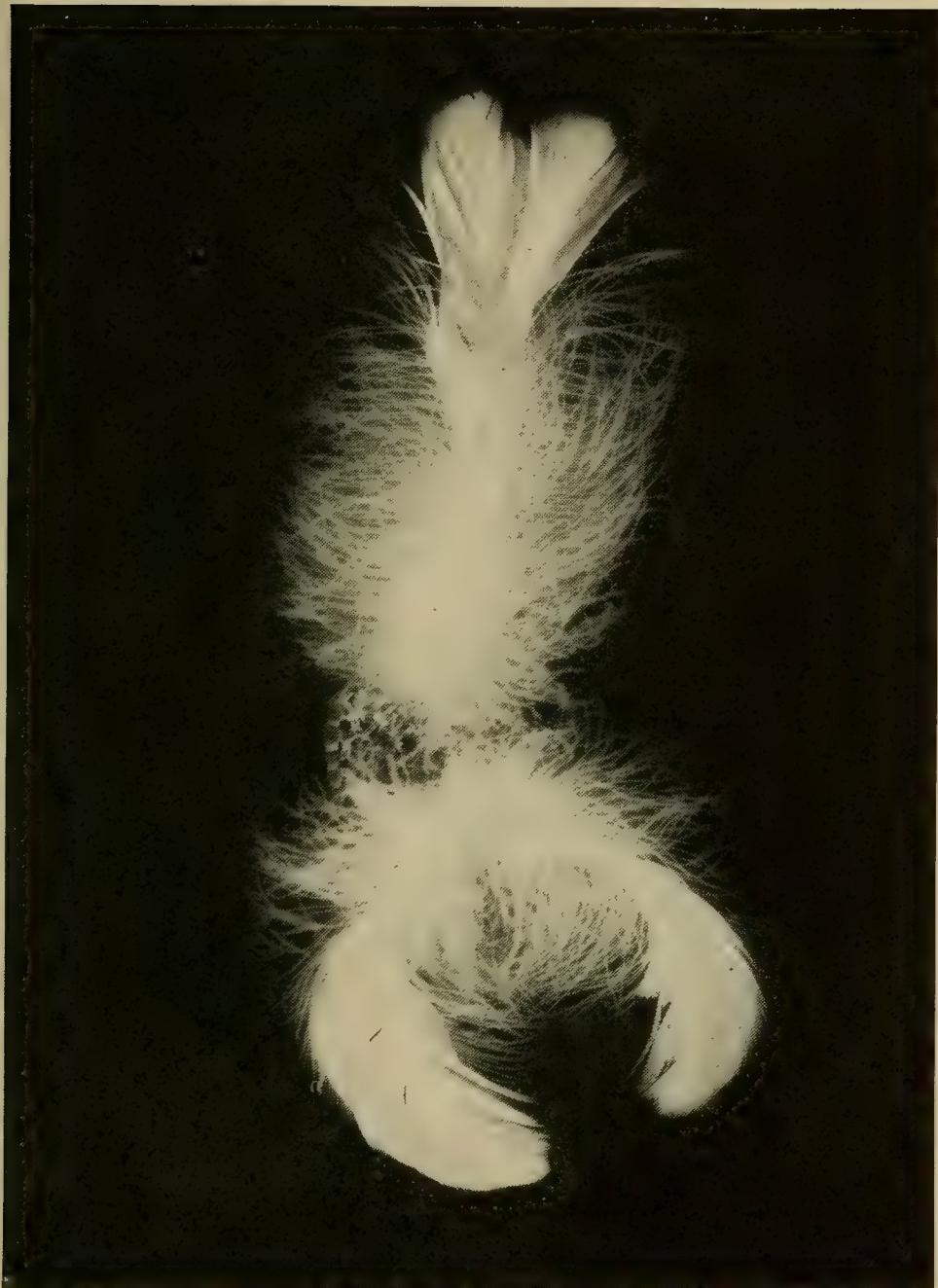


FIG. 16.—Sioux netted wheel and down hair-ornament. Length as shown, 10 in. (15/2151)

INDIAN NOTES

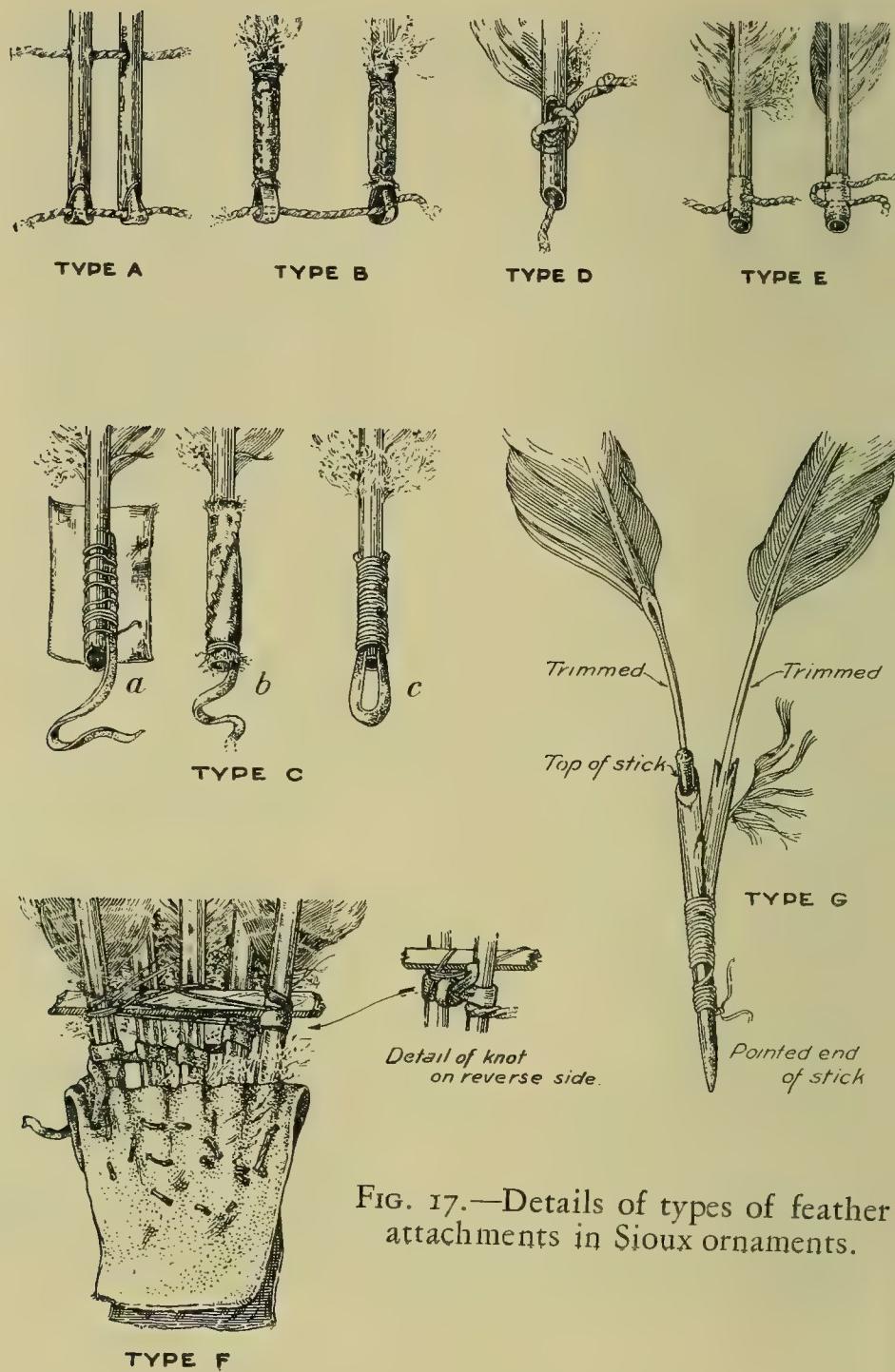


FIG. 17.—Details of types of feather attachments in Sioux ornaments.

INDIAN NOTES

Fig. 15, *d.*—Hair-ornament, disc eight inches in diameter. Down mosaic on pasteboard disc, outer circle red, next white, inner circle blue, with mirror in center.

Fig. 16.—Netted-wheel hair-ornament, three inches in diameter, netted wheel (*cungaleska*) identical with object used in hoop-game in Plains area. The same type of hair-ornament is met among the southern Plains tribes. Two white down tufts are simply tied to the center of the hoop. One white down tuft is fastened to the center by a wrapped loop attachment (Type C).

Feather Attachments

Of the direct feather attachments (fig. 17) observed in Dakota (Pine Ridge) ornaments the following appear among the specimens studied in the order of their frequency:

Type A.—Bent-under quill. The base of the quill is trimmed to a point. The point is bent in and pushed into the cavity of the quill-base. This forms a loop through which the holding string is threaded. It is generally reinforced with a second string piercing the quills a short distance above. The latter acts as a strengthener and keeps the feathers in position at equal distances. This attachment is the one almost exclusively en-

INDIAN NOTES

countered in the construction of the circular feather clusters (figs. 9 to 14), both large and small. The same attachment is employed in fastening quills directly to a flat surface instead of by using a string, when the pointed end is passed through the goods and then made to enter the cavity of the quill. (See Crow Belt, fig. 13, where eagle-feathers are so attached to the red cloth streamers.)

Type B.—To the bottom of the quill, which has been clipped off squarely, a strip of stiff leather is bound and held in position by a wrapping of cloth, a loop of stiff leather forming an eye through which the binding string is threaded. This method occurs in the attachment of the feathers of war-bonnets. A modification of the binding is for the base to be wound with sinew instead of being covered with cloth or leather.

Type C.—Similar to the preceding, except that the leather thong is attached by only one end to the base of the quill at one side, the feather then being fastened to the base material by tying.

Type D.—Base of quill cut off squarely and an opening cut in one side of the quill about half an inch above. The string is pushed into the cavity of the quill coming out of the opening, where it is held by a loop and a half-hitch. A knot at the end of the string prevents the attachment from pulling through when the string is drawn taut.

INDIAN NOTES

This method is used mostly in attaching a single feather to the base.

Type E.—Attachment by perforation. The tying string is simply threaded singly or doubly through the base of the quill, which has been cut off squarely. Sometimes the quill-base is reinforced with a wrapping of parchment to prevent the quill from splitting.

Type F.—Bent rawhide base-attachment. A rawhide strip is bent double. The points of quills are inserted in holes made in the bent edge. The whole is made firm by stitching and frequently by twisting thongs or attaching a stick to the base of the quills to hold them firm at equal distances. This method is found chiefly on ornaments requiring feathers to be held upright and rigid.

Type G.—Stick support. A trimmed stick is inserted into the cavity at the base of the quill and bound fast. Additional quills may be trimmed and lashed to the sides. This attachment forms a pin-base which may be stuck into a head-band, or into the top of a beaded strip as in fig. 8, c. (This seems to be largely characteristic of the feather hair-ornaments of the Arapaho, as described by Kroeber.)

Ornamentation of Feathers

In the treatment of feathers by trimming, by the addition of down, feathers, or hair, and by splic-

INDIAN NOTES

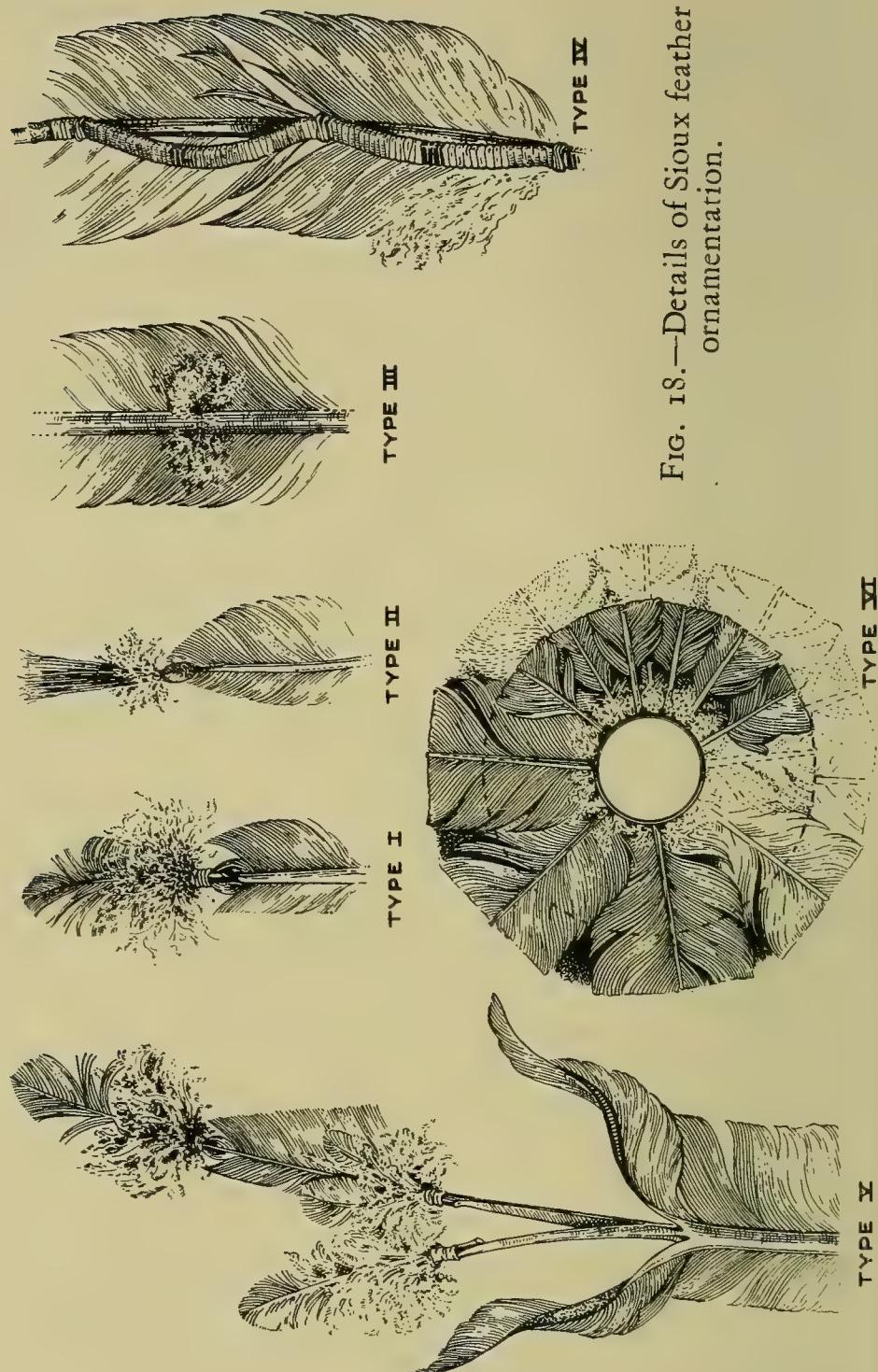


Fig. 18.—Details of Sioux feather
ornamentation.

INDIAN NOTES

ing additional feathers to the quill to increase its beauty or length, the Dakota specimens show variations of the following devices (fig. 18):

Type I.—Attachment of tufts of different colored hair, quill, or down to the tip of the feather by sinew wrapping.

Type II.—Same device by means of an adhesive.

Type III.—By passing a morsel of down through a slit in the mid-rib of the feather.

Type IV.—By fastening, parallel to the mid-rib of the feather, a strip of rawhide covered with dyed porcupine-quill wrapping.

Type V.—By trimming the mid-rib of the feather bare and attaching down or other feathers to the end of the mid-rib. The characteristic procedure is to split the mid-rib, so forming two shafts which may be beautified by feather or down-tip attachment. This is the trimmed-feather device so common generally in the featherwork of the Plains. The simple type is highly elaborated by variations in the length of the trimmed portion and in the size of the feathers attached to the tips.

Type VI.—Feather-clipping. By clipping feathers square across, by notching them on the clipped edges, or by trimming the mid-rib on both sides nearly as far as the cut-off ends (fig. 15, *a*), varied effects are produced, and designed, concentric color-patterns are brought out.

INDIAN NOTES



FIG. 19.—Sioux women showing conventional dress patterns on breast.

INDIAN NOTES



FIG. 20.—Sioux showing manner of wearing hair-ornaments.

INDIAN NOTES



FIG. 21.—Sioux showing manner of wearing feather hair-ornaments.

INDIAN NOTES

Feather Mosaics

The most interesting development in the feather art of the contemporary Dakota is the appearance of the feather-mosaic technique in the construction of hair-ornaments. The technique is simple. Short lengths of brilliantly dyed feathers or down (sometimes left in their natural coloring) are fastened in tight ranks upon discs of rawhide by means of an adhesive. In some of the specimens the backing is a disc of pasteboard instead of hide, and the adhesive is commercial glue. Several concentric layers of the down-mosaic may form a pattern of truly astonishing brilliancy. Small disc-mirrors are in most cases stitched to the centers. Whence this technique has arisen, at what period in Dakota art it appeared, or whether it is an old native property in northern Plains art, are questions which at present require a wider understanding than we now possess to permit a solution. They bear the same designation in Dakota as the feather clusters worn at the back of the hair (figs. 9, 10, 12) and those worn attached to the rear of the girdle (figs. 11, *b*; 12, *b*), and the Crow Belt (fig. 13); namely, *uyktce'la gaxa'pi*, meaning "cactus-made". Several considerations suggest a derivation from Southern Plains art symbolizing the peyote "button". The problem awaits a wider

INDIAN NOTES

distributional study. The smaller "buttons," as they are also called, appear attached to the pendant hair-ornaments (figs. 7, 8), from which they are easily detachable, and are even worn separately as ornaments on the forehead or over the temples. Here they are suspended by being tied to the headbands which hold the feather-ornaments in place and to the tyings holding the deer-hair "roaches". They evidently represent ornaments of an independent nature which have come to be combined with the beaded or quilled strip ornaments (figs. 8, 9), bearing the designation *he'ik!χa*, which latter may prove upon deeper investigation to be an older development in the area.

FAMILY HUNTING TERRITORIES OF THE WASWANIPI INDIANS OF QUEBEC

D. S. DAVIDSON

THE Waswanipi Indians, who speak a supposedly Cree dialect of Algonkian, inhabit the basin of the Nottaway, Broadback, and Waswanipi rivers in northwestern Quebec. South of them are the Têtes de Boule and the Grand Lake Victoria Indians; to their east are to be found the Mistassini band; along their northern border they meet the Rupert House Indians, and to the west they have

INDIAN NOTES

as neighbors the Abitibi and Moose Factory (Harricana?) bands.

Although practically nothing is known about the Waswanipi themselves, it is possible to discuss some of their ethnological features on the basis of our knowledge of their southern and eastern neighbors, and so this paper embodies an attempt to interpret the ethnological significance of some information secured by Mr. Harry Cartlidge, a missionary at Lake Waswanipi, the rendezvous of this band, during the summer of 1915.¹ Mr. Cartlidge had been requested to inquire into the

¹ The correspondence which I have at my disposal includes a letter and map from Mr. Cartlidge to Mr. Cooke, written at St. John's College, Winnipeg, Manitoba, October 11, 1915; three typed pages (dictated by Cooke and based on Cartlidge's information) submitted to Dr. Sapir; and a letter from Dr. Sapir to Dr. Speck, dated Ottawa, December 7, 1915.

In respect to the reliability of Mr. Cooke and the value of the information enclosed, Dr. Sapir says, "His geological work carries him to the region of James' Bay, so that he has a fairly good opportunity in the summer of helping us throw some light upon this general subject (and tenure system). During the present summer, Mr. Cooke obtained from Mr. Harry Cartlidge, of Winnipeg, some preliminary information on the subject.

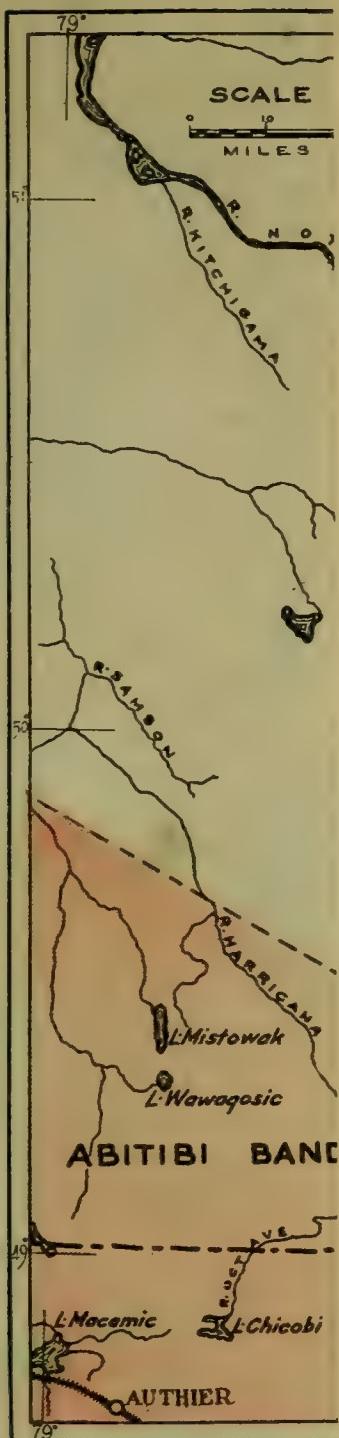
. . . Lately he [Cartlidge] has submitted the enclosed information which you may use in any way you see fit. You will see that the hunting territories among the Waswanipi Cree do not seem to be as rigidly defined as among the Temagami or Montagnais. This may be due either to imperfect information on Mr. Cartlidge's part, or, as Mr. Cooke suggests, to the fact that the country inhabited by these Indians is so vast and the number of individuals relatively so small that the matter of rigid boundaries is not as urgent as farther to the south."

INDIAN NOTES

Waswanipi system of land tenure by Mr. H. C. Cooke of the Geological Survey of Canada. The data were submitted to the latter, who tendered it to Dr. Sapir, chief of the Anthropological division at that time. Dr. Sapir, in turn, forwarded the information to Dr. Speck, who has submitted it to my attention because of my acquaintance with the Grand Lake Victoria Indians and the Têtes de Boule, the southern neighbors of the Waswanipi.² Although it must be emphasized that more detailed information is imperative to a full understanding of Waswanipi land ownership, it should be pointed out that information procured at the present time (1927) might show considerable variance with that of 1915. Since half a generation has passed since Mr. Cartlidge made his survey and since we are in so much need of data on the family hunting territories taken at different time periods, it has seemed best to present this material as it was collected in 1915. If, then, a further survey of the Waswanipi is made within the next few years, we will have chronological records of their family territories and for the first time will be able to test

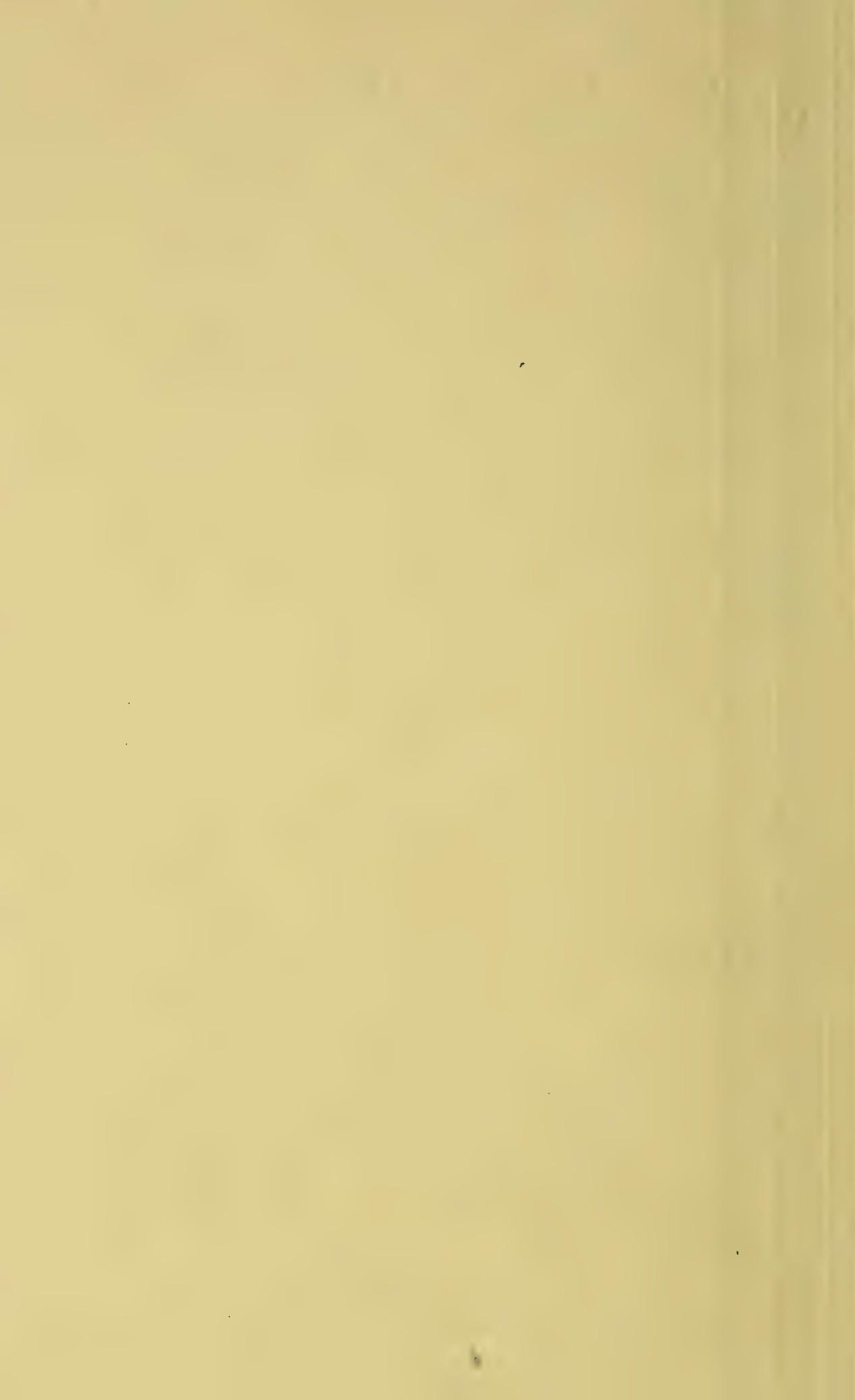
² I have treated the question of the family hunting territories and their characteristics for the region to the immediate south of the Waswanipi in two papers. See D. S. Davidson, Notes on Tête de Boule Ethnology, *Amer. Anthr.*, vol. 30, 1928; The Family Hunting Territories of the Grand Lake Victoria Indians, *Internat. Cong. Americanists, Proc. Rome Meeting in 1926* (in press).

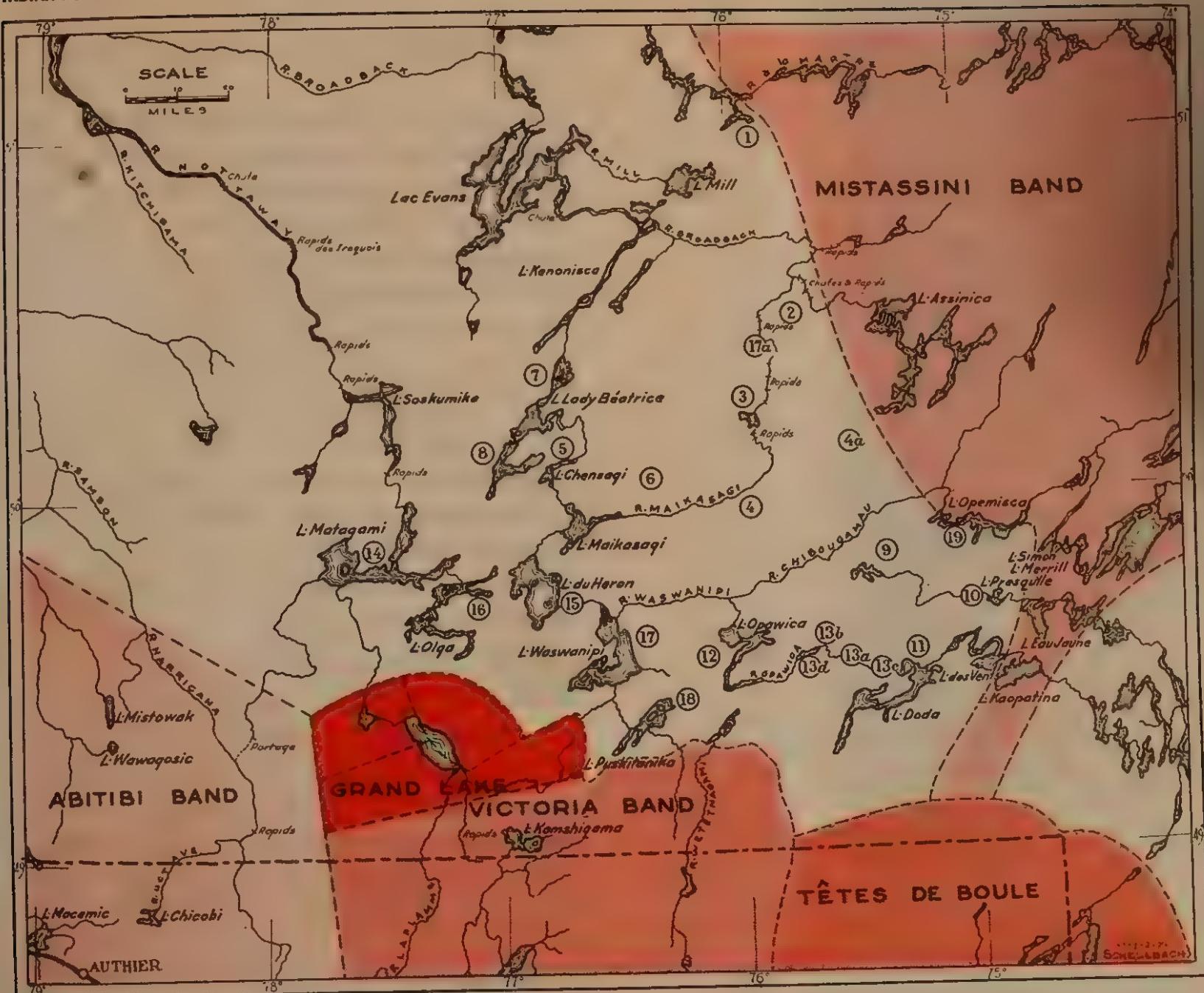
INDIAN NOTES



F

The solid red area





FAMILY HUNTING TERRITORIES OF THE WASWANIPI BAND OF QUEBEC IN 1915.

The solid red area indicates territories which belonged to Waswanipi Indians at one time but which were given to various Grand Lake Victoria individuals by their respective owners.



INDIAN NOTES

the stability and regularity of this system of land tenure.

A study of the accompanying map (pl. I), which is based on one prepared by Cartlidge, will familiarize one with the location of the various family groups. In addition, it will be seen that the Waswanipi seem to confine their hunting activities within the following boundaries: On the north, Rivière à la Martre, the termination of the hunting territory of Thomas Gull (I); on the east, as far as the area utilized by the Mistassini Indians of Lake Mistassini and the chain of lakes to the south;³ on the south, as far as the northernmost territories of the Obidjuan Têtes de Boule and of the Grand Lake Victoria band. Their western boundary is marked by the upper Nottaway river and Lake Matagami, the shores of the latter being the hunting ground of the Pehen (or Pien) family. The limits, as defined above, must be considered as quite tentative and contingent on further information. Owing to the inaccuracies of the maps of this region, part of which is still unexplored, and the possibilities that errors have been recorded in the information, it almost goes without saying that some modification will be necessary

³ See Speck, F. G., Mistassini Hunting Territories in the Labrador Peninsula, *Amer. Anthr.*, vol. 25, no. 4, 1923, for a description of the hunting territories of this band.

INDIAN NOTES

when the region and its inhabitants are better known. We have no information at all concerning the western boundary, hence this has been left blank on the map. It is indeed strange that there exists no conflict with the territories of the other bands on the east and south. In respect to the southern boundary I feel that we have an accurate indication, for the arrangement of the southern family territories offers no conflict with, but, on the contrary, substantiates very well, the information which I have secured from the Grand Lake Victoria Indians and the Têtes de Boule. The same seems to hold true on the east, where the Mistassini are met. The southern boundary of the Waswanipi territories, however, formerly extended much farther to the south, but has been withdrawn to its present location as the result of several gifts of land to Grand Lake Victoria Indians. The area which the latter told me they had received from Waswanipi individuals is indicated on the map.

The total region hunted over by the Waswanipi as estimated by Cooke, includes about 14,000 square miles. As there seem to be about twenty family groups, the average hunting territory would embrace between 600 and 800 square miles. Cooke⁴ states

⁴ Presumably all of the information has been derived from Cartlidge; nevertheless, since Cooke gives us the material in his own language, I am crediting him with each statement.

INDIAN NOTES

on Cartlidge's information that there were about thirty families in 1915, but Cartlidge neglected to inform him whether or not married sons and sons-in-law, in those cases where he has listed them as occupying the same territory as the father, were considered to have had their individual plots. In such circumstances I have included them upon the undivided ancestral territories and therefore they will appear as part of the family group of the respective landowners.

The possession of large family holdings by the Waswanipi represents a condition which is consistent with what one would expect for this region. There has been a noticeable tendency for the family hunting territories to increase in extent according to the distance north and east from the more hospitable region in the immediate vicinity of the Great Lakes.⁵ It is not surprising, therefore, to find the family hunting areas of the Waswanipi to be larger than those of the Grand Lake Victoria Indians and the Têtes de Boule. To carry this theory one step farther, we may predict that when the family lands of the Rupert House band, the contiguous band to the north, are plotted, if the family hunting territory system

⁵ See Speck, F. G., The Family Band as the Basis of Algonkian Social Organization, *Amer. Anthr.*, vol. 17, no. 2, 1915, pp. 303-304.

INDIAN NOTES

exists among the latter, the districts will be found to be still larger than those of the Waswanipi.

The Waswanipi family territories, if we may rely on the information furnished by Cartlidge, show many variations in those features which among their southern contemporaries appear to be more standardized. For instance, in respect to the total area of this band, Cooke reports that "much of the territory does not seem to be used at all," and that "no definite boundaries appear to exist between the hunting territory of one man and another." These conditions, if true, may be explained in several ways. It is possible that originally the system of the Waswanipi was substantially the same as that practised by the other bands of the north, but that due to various influences certain changes have come about to cause degeneration. Such an explanation, however, would seem extremely unlikely, for the Waswanipi have been subjected to less foreign influence than many of the other bands whose institutions are well known and where disintegration of the territorial system has not been noticed. It may be said that of all the aboriginal institutions of this general region, that of the family hunting territory appears to be one of the strongest and most capable of resisting any influences which might affect its existence.

INDIAN NOTES

A reduction in population may be another possible explanation, but this too would seem to be untenable. Although adequate statistics over a great number of years are not available, there appears to be no reason for the supposition that the Waswanipi have been reduced in numbers in greater proportion than the other neighboring bands among whom, as stated above, there has been much less change in territorial organization, if there has been any at all.

There is another approach to this situation, the logic of which cannot be denied. The Waswanipi may never have developed the family hunting territory system to the intensity of that observed in the south. Natural conditions of their region may be by themselves sufficiently different to have hindered the full development of the family land tenure system. The kind of game, for instance, the nomadic caribou in great herds, may have caused a slightly different type of territorial organization from that of the south where these animals never have been so important. Another factor which may have been of prime importance is the general inability of the region to support as large a population per unit of area as the more favored lands in the south, and this, in causing a smaller population, may have contributed toward a condition in which definite boundaries were

INDIAN NOTES

unnecessary and where certain great barren stretches were not needed and therefore were unclaimed.

The territorial organization of the bands to the north of the Waswanipi are totally unknown, but as a result of a progressiveness in natural poverty as the barren-ground lands of the Ungava region are approached, it is to be expected that the family ownership of districts will assume less and less importance in the economic system of these people, the farther away they are situated from the Great Lakes region. In respect to the Waswanipi, however, we should not be content to accept such a conclusion until it has been definitely proved, for their territories are not situated as far north as many of those of the Mistassini band, and the family hunting territory institution is known to be in a flourishing condition among the latter.

There is a possibility that Cartlidge has been misled in his interpretation of the information which he obtained from the natives by direct questioning. For instance, he denies that the Waswanipi territories are characterized by definite boundaries. He does not define for us, however, his understanding of this term. His own definition may be quite different from that usually employed in reference to the limits of the family holdings of other bands. With a unity in ter-

INDIAN NOTES

minology it might be found that the Waswanipi, after all, do not differ materially from their southern neighbors. If, in inquiring on this point, Cartlidge asked his informants how they marked the boundaries of their family districts, he undoubtedly received the answer that there were no markings, and as a result he might logically assume that the family territories are unlimited. It will be noticed that because of a lack of knowledge of territory limits only the relative position of the various families can be indicated on the map.

A similar result of ambiguous questioning may also be suspected in Cartlidge's claim that much of the land was not used by the Indians. Natural conditions may have prohibited hunting over great areas of this region, but, on the other hand, judging from conditions as they are found in the other northern bands, a statement by an Indian to the effect that he did not use all of his lands may be indicative of the game conservation method as practised in this general region. This method, as is well known, allows a large part of the family territory, perhaps one-fourth, to lie fallow for a year or more. As Cartlidge makes no mention of such a system, there is a possibility that he has misinterpreted it to mean that much of the land is neither owned nor used by anyone.

INDIAN NOTES

Another matter, concerning which the information of Cartlidge allows some doubt, is that of the influence which the Hudson's Bay Company factor plays in the economic life of this band. According to Cartlidge and Cooke, the factor, in this exceptional case, exercises the will of a complete autocrat, arbitrarily assigning, appropriating, and reappropriating the ancestral territories of these people to any of his Indians without regard to the wishes of either. For instance, Cooke states: "The Hudson's Bay factor is the court of last resort in all cases. He may and does arbitrarily decide where any man is to hunt at any season. He may for any reason take a man from the hunting grounds which have belonged to his family for years, and place him on other grounds which the factor chooses, grounds perhaps which belong to some different family altogether. To cite a couple of examples, John Blacksmith, because he was an unusually good hunter, was shifted from his hunting grounds, which extended from the head waters of the Maikasksagi [Maikasagi] river to the head waters of the south branch of the Broadback, down to Waswanipi lake, perhaps the poorest grounds in the district, and made hunter for the post, his duties there being to secure as much fresh meat as possible for the use of the post. For this he was paid little or nothing. His

INDIAN NOTES

hunting grounds in the meantime were given to Robert Ottereyes. James Shaganash had his hunting grounds on the upper waters of the north branch of the Broadback. He became discontented over some action of the Hudson's Bay factor at Waswanipi and it was feared that he might cease to trade at Waswanipi and take his furs to the post at Nemiska, as Nemiska is almost as easy for him to reach when coming out in the spring as Waswanipi. He was, therefore, sent with Paul Otter, who hunts on Lake Olga, and they two were forced to share the same hunting grounds this winter."

In general, so far as our information goes, it would seem safe to say that the Waswanipi seem to exhibit the same general hunting territorial characteristics as those which have been noticed in the other northern bands. The little information concerning them which I have obtained from various individual Têtes de Boule and Grand Lake Victoria Indians, who had made visits to the Waswanipi, substantiates this conclusion. According to my informants, all of whom were well acquainted with my understanding of family hunting territories, the territorial organization of the Waswanipi was identical with that of their own. To my mind there can be no doubt that the systems of the two are quite similar if not identical. As the map indicates, the relative locations of the

INDIAN NOTES

Waswanipi territories on the one hand, and of the Tête de Boule and Grand Lake Victoria family districts on the other, are such that it seems difficult to conceive that a trait complex which flourished in one should, in such a very short distance, degenerate in any appreciable degree.

As in the territories of the other northern bands, the Waswanipi seem to inherit their holdings directly from the father. This manifestation is implied in a broad way by Cooke. He says, in this respect, "In case of death, the land apparently continues in the same family, as a rule, though if this is insufficient for all of the children, some of them may be granted their father's territory by the Hudson's Bay factor, while the others may either take up unappropriated land for themselves or may be sent into some special district by the Hudson's Bay factor." I presume that in speaking of *children*, male children are meant. Among the other bands, a woman does not own land, for even when a man goes to take up his abode within the territory of the wife's family, and ultimately receives part of the land as his own, the transfer is made directly to him by his father-in-law, never from the latter to his daughter and by her subsequently to her husband.

On the basis of the information furnished by Cartlidge, we may infer the following examples of

INDIAN NOTES

matrilocality among the Waswanipi. In territory 4 Robert Ottreyes hunts upon the land of his father-in-law, Robert Shahoogahpoo. In territory 13, James Otter is the son-in-law of Peter Nayahsett. It is possible in this case that Nayahsett senior (13a) has already divided his lands, for Cartlidge's map indicates that James Otter, the son-in-law (13c), and a son Ogemah (13b), hunt in their individual districts. There is also another family, that of Richard Grant and his married son, Josephine Grant, who hunt on territory 13d. Their relationship to Peter Nayahsett is not stated, but, Cartlidge informs us that the four territories, 13a, 13b, 13c, and 13d, were inherited as a single territory by Peter from his father. The latter still has two sons, one married and one unmarried, who hunt with him over territory 13a. The location of district 13d on the map is purely conjectural. Since Cartlidge mentions it but does not indicate its location, I have taken the liberty to insert it near to the other Nayahsett territories.

Territories 15 and 16, which are contiguous to each other, are occupied by Joseph Frenchman and his son-in-law, Paul Otter, respectively. Although there is no confirmatory evidence, it is probably a fact that on his marriage the latter received his land as a gift from his father-in-law. In the case of territory 14, James Cheezoo is reported to have

INDIAN NOTES

admitted (oral information from Mr. Cooke to Dr. Sapir) that one of the reasons for marrying Pehen's daughter was for the privilege of hunting upon the lands of the father-in-law. This is stating the case all too broadly, for were all conditions taken into account, it would probably be learned that this economic consideration was quite incidental to the marriage and that it was more of a result than a cause.

The general tendency in inheritance, however, is for the territories to descend directly from father to son or sons. So far as can be determined by the present data, territories 1, 4, 10, 11, 13a, 13d, 14, and 15 all exhibit patrilocal probabilities. On each of these, sons, either married or unmarried, hunt on the same territory as the father. A census taken in another generation should show most of these young men to be the owners at that time.

There can be little doubt that the lands of a father are divided after his death among his sons who live at home. It will be seen on the map that the contiguous districts 5 and 6 are owned respectively by Joseph and Samuel Appechek, brothers, and this indicates that originally there was one tract which was divided. The same indication is shown in territories 7 and 8, which are owned by the Edwards brothers. David Dixon

INDIAN NOTES

and Bobby Dixon also possess the contiguous territories 10 and 11, and a blood relationship for these two may be implied, although neither Cartlidge nor Cooke gives any information on this point. Territory 9 is listed as belonging to the Cooper brothers, who jointly occupy it. Perhaps this district had not been divided among them, but in all probability each has his own part.

Unfortunately Cartlidge does not give the original family names of the wives of the hunters and, as a result, it is impossible to check the distribution of the family territories with a view of determining the percentage of those cases of matrilocality and patrilocality which have resulted from past marriages. Following is a list of the Waswanipi hunters and the territories which they occupy:

Family Hunting Territories of the Waswanipi Band, 1915⁶

HUNTER	LOCATION
1. Thomas Gull, wife (sister of 7 and 8). A married son and wife. One unmarried son.	Unmarked river south of Rivière à la Martre.
2. James Shahgahnahsh.	Lake at end of Victoria river.
3. Alex Pesemapah.	South of territory 2.
4. Robert Shahoogahpoo. 4a. Joseph Shahoogahpoo (son of 4) and wife. Robert Ottereyes (son-in- law of 4) and wife.	Maikasagi river.

⁶ All native names are spelled as they were given by Cartlidge.

INDIAN NOTES

HUNTER	LOCATION
5. Joseph Appechek.	Upper Gull lake.
6. Samuel Appechek (brother of 5).	Chensagi river.
7. Joseph Edwards.	Opotawaga lake.
8. Willie Edwards (brother of 7).	Lady Béatrice lake.
9. Alex Cooper. Robert Cooper (brother). } 10. David Dixon. One unmarried son.	South of Opemiska lake. Obatagamau river.
11. Bobby Dixon. Two unmarried sons.	Lake du Bras Coupé.
12. Jacob Gull (not related to 1).	Pawakau lake.
13a. Peter Nayahsett. Shy Nayahsett (unmarried son). Wigand Nayahsett (married son). } 13b. Ogemah Nayahsett, (married son of 13a). 13c. James Otter (son-in-law of 13a). 13d. Richard Grant. Josephine Grant (a married son). }	Opawikah river. The land used by 13b, 13c, and 13d is owned by 13a and was inherited by him from his father.
14. Peter Robert Pehen. Daniel Pehen (married son). James Cheezoo (son-in-law). }	Matagami lake.
15. Joseph Frenchman (Eagle). One unmarried son.	Gull lake.
16. Paul Otter (son-in-law of 15). James Shahgahnahsh. ⁷ }	Lake Olga and Middle Gull lake.

⁷ James Shahgahnahsh, according to Cartlidge, as already mentioned, was sent to this hunting territory belonging to Paul Otter by the Hudson's Bay factor in order that the former would have too far to go to trade at Nemiska. Territory 2 is his own land.

INDIAN NOTES

HUNTER	LOCATION
17. John Blacksmith. ⁸	Waswanipi lake.
18. William Blacksmith (no relation to 17).	Puskitanika lake.
19. Alex Kahpeshashatah.	Opemiska lake.

INDIAN TRIBAL BOUNDARY-LINES AND MONUMENTS

MELVIN R. GILMORE

It seems that white people generally do not think of Indian tribes as nations, originally possessing distinct national territories, with definite international boundary-lines in most cases. But the fact was that the various tribes were free and independent self-determining nations, each holding dominion over a definite area claimed as its own country and so recognized by neighboring tribes. And each such national territory was delimited by boundary-lines usually established by treaty-making conventions of the nations concerned, and marked usually by natural topographic features, such as streams, hills, and mountains. All such topographic features were named and well known by the geographers in the tribes, and by most of the common people. All features marking an

⁸ John Blacksmith was stationed in this territory as hunter for the post. His own family territory is indicated on the map as 17a.

INDIAN NOTES

intertribal boundary-line were plainly indicated in the treaty stipulations between the two tribes in interest.

An instance of the determination of boundaries by Indian tribes is a matter of record in the United States Court of Claims. This is the claim of the Omaha tribe, petitioner, against the United States of America, defendant, No. 31,002. In depositions taken in support of this claim, evidence was given by Omaha witnesses as to the boundary-lines of the country of the Omaha. The testimony was to the effect that, starting from the mouth of *Nibtháska* (Platte river), at the southeast corner of the Omaha country, the boundary followed up this stream to the mouth of a river falling into it from the north, which the Omaha call *Nútaṅke*, i.e., "River where *nu* abounds," *nu* being the Omaha name of a species of plant of the bean family which has large edible tubers. It was an important native food plant; the tubers were harvested and eaten after being cooked in the fresh state, or they were dried and stored for future use. This river which the Omaha called *Nútaṅke*, and which they testified was the western boundary-line of their country,—the boundary between their country and that of the Pawnee,—is called Loup river on our maps. The boundary between the Omaha and the Pawnee followed the course of

INDIAN NOTES

Loup river (*Nútaŋke* of the Omaha) to the confluence of the North fork of the Loup and then along the North fork to its headwaters. From this point the line ran northward across the watershed to the head of a stream which the Omaha called *U"zi"ga Wačíška*, or Hazelnut creek. It then followed down the course of this stream northward to the point of its confluence with *Niubthátha*, called Niobrara on our maps. Niobrara is a white man's corruption of the pronunciation of *Niubthátha*. Hazelnut creek falls into the Niobrara by a high cascade which the Omaha called *Nimúhuwe*, which means "Roaring water". From *Nimúhuwe* the line followed the Niobrara to its confluence with *Nišúdeke*, which means "Smoky river," the Missouri river of our maps. From the mouth of the Niobrara the line followed down the course of the Missouri to the place of beginning at the mouth of the Platte. Platte (Flat) is the French equivalent in meaning of the Omaha name of that river, viz., "Nibtháska".

It will be observed that an Omaha in thus describing the boundary-lines of his nation began at the southeast and proceeded by the south, west, north, and east to the place of beginning. In taking this starting point and following this order he was but carrying out in this instance, as in all Indian forms and ceremonies, the orientation de-

INDIAN NOTES

terminated by the apparent motion of the sun around the earth, i.e., from sunrise to midday, to evening sunset, and then through the night to sunrise again.

In the description of the Omaha boundary-lines as given above, it will be seen that Platte river was the boundary between the Omaha and their southern neighbors, the Oto. The boundary between the Omaha and their neighbors on the southwest and west, the Pawnee, was formed by the Platte and the Loup rivers, and for a short distance at the northwest by Hazelnut creek. The boundary at the north, between the Omaha and the Ponka, was the Niobrara. The Missouri river was the eastern boundary of the Omaha.

Thus it will be seen that streams of water formed all of the boundaries of the Omaha nation without interruption except for the comparatively short distance across the watershed from the head of Loup river to the head of Hazelnut creek. I asked an old Omaha how the line was marked across the country in such a case, where there was no natural feature to mark it. He replied that bowlders were used for line monuments in such cases, and if none were present at the required locations they were transported and placed where they would mark the line. The lines having been established between the Omaha and the Pawnee long ago,

INDIAN NOTES

before the white people had come to America and brought the horse, there was no means of transport by beasts of burden, so the monument stones of the border-line had to be transported by manpower. In order thus to transport the stones they were placed on a buffalo-hide and carried by several men in coöperation, holding the hide by its corners.

In the taking of testimony in the case I was summoned into court as an expert to hear the evidence and to establish the record of certain material facts. In the Brief of Petitioner of this claim, on page 582, is found the following statement:

"The evidence of Gilmore, a disinterested scientific student . . . shows that the Keyá-Paha river also bears an Omaha name, the Hé-aži-ke; also that the Niobrara on the north and the Nebraska or Platte river on the south are Omaha names. The Omahas are shown by the record to have had villages west of the confluence of the Niobrara and the Missouri. . . . Mr. Many-penny drew a straight line . . . to fix the western boundary. But the Omahas instead followed the Loup fork to its headwaters to the northwest. This is established as Indian custom of choosing a natural boundary."

INDIAN NOTES

THE "LONG KNIVES"

ARTHUR WOODWARD

FOR nearly two and a half centuries writers have often been puzzled over the origin of the term "Long Knives" or "Big Knives" as applied by various Indian tribes first to the Virginians and later to all Americans. The present author has found no adequate and accurate interpretation of the origin of the name prior to this time, for which reason he has assembled the following data which may prove interesting to students of American and Indian history.

It is true that in the New England colonies Englishmen were termed "Knife-men" or "Coat-men" by the Indians of that part of the country.

Roger Williams¹ recorded the words "Wíaseck, eiassunck, mocôtick, punnêtunck, and chauquock, a knife," adding, "Whence they call *Englishmen* Cháuquaquock, that is, *Knife-men*, stone formerly being to them instead of *Knives*, *Awle blades*, *Hatchets* and *Howes*."

Again Williams states: "English, Dutch, French, Scotch, they call *Wáutaconúaog*, or Coat-men." In another note he adds: "Waútacone-

¹ A Key into the Indian Language, London 1643, repr. Coll. R. I. Hist. Soc., 1, pp. 51, 60, 65, Providence, 1827.

INDIAN NOTES

nûaog, Englishman, men. That is, coat-men, or clothed. Chaúquaquock, English-men, properly sword-men."

Later, in 1707-08, Josiah Cotton² defined the word for Englishmen as "Chokquog, Chogqus-suog, such as wear coats."

Of course, had the term "Knife men" as applied to the first New England settlers by the Narragansett been widespread from the beginning, there could not be much doubt as to the origin of the name as applied to the Virginians. However, it appears that even in New England the words for Knife-men and Coat-men as applied to Europeans in general were used interchangeably and, with the passing of the local tribesmen, died out altogether. On the other hand, the term "Long Knives" as used by Iroquois, Shawnee, Delaware, Wyandot, Ojibwa, and others, was applied, in the beginning of the usage of the words, solely to the Virginians. Later, as the use of the word spread, all Americans were included in the epithet, so that ultimately practically all the known tribes of the West and Midwest knew soldiers and civilians alike as Long Knives. It is the writer's belief that the use of the New England term was brought about, as Roger Williams suggests, because the

² Vocabulary of the Natick Language, *Coll. Mass. Hist. Soc.*, II, p. 169, Cambridge, 1830.

INDIAN NOTES

steel and iron knives and axes, as well as cloth garments, were such novelties that both "Knife-men" and "Coat-men" were applied to Europeans, and when usage of these articles became common among the Indians the names became obsolete in the territory in which they originated.

In early colonial times, when English and French were seeking a more secure foothold in the New World, it was natural for them to turn to the strongest native tribes for aid in acquiring the balance of power. The Iroquois, being the most powerful, were of necessity the most eagerly sought. French and English emissaries were constantly passing through the Iroquois country with belts, endeavoring through promises and gifts to win the allied tribes of the Long House over to the one side or the other. From the beginning the English were favored, partly because Champlain had been injudicious in allying himself with enemies of the Iroquois, partly because English trade goods and prices for furs were better than those of the French at Montreal.

However, there were anxious moments in the history of the English colonies when hot-headed bordermen of Virginia, Maryland, and Pennsylvania clashed with Iroquois war-parties in their passage southward against the Cherokee. Then it was that the Seneca and other of the Iroquois

INDIAN NOTES

nations threatened to make trouble, and there were rumors of a gain of French influence.

At such times there was only one thing to do. English pride had to be pocketed speedily and the governors of the various colonies repaired post-haste to Albany at the request of the Governor of New York to treat with the head-men of the Iroquois, cover with many presents the bones of the Iroquois slain, dry the tears of Iroquois widows and orphans with heavy wampum belts, and clear the path of thorns from the Long House to the Colonies with liberal gifts to the people at large.

One such occasion arose in the summer of 1684. The French, feeling that it would be hopeless to endeavor to alienate the affection of the Iroquois for New York, that colony having the tribes of the Five Nations living at its very door, as it were, thought that if sufficient trouble could be stirred along the Virginia borders by the Iroquois, a break between the English and the confederacy might be effected; that the Governor of New York to save his face would be obliged to ally himself with Virginia against a common enemy.

However, Lord Howard of Effingham, Governor of Virginia, decided that for the public good he could better afford a rough and toilsome journey of four hundred miles and the expenditure of a few

INDIAN NOTES

pounds sterling in an effort to avert a whirlwind of Iroquois hatchets, than maintain his proud isolation as an English aristocrat. Accordingly he and two members of the Council of Virginia traveled to Albany in July, 1684, to confer with the Iroquois sachems regarding a peace settlement.

Now, according to Iroquois custom, all important men of another nation with whom they came in contact were, for the sake of convenience and for the purpose of conferring a delicate honor upon them, each given an Iroquois name. If possible the name so conferred was a translation into one of the Iroquois dialects of the English or French name of the conferee.

This custom is illustrated in the following passage, descriptive of a council held in the courthouse, at Lancaster, Pa., June 30, 1744, between the "Deputies of the Six Nations" and Gov. George Thomas of Pennsylvania, the Commissioner of Virginia, and the Commissioners of Maryland.³

"The Interpreter (Conrad Weiser) informed the Governor and the Commissioners, that as the Lord Proprietor and Governor of Maryland was not known to the Indians by any particular Name, they had agreed in Council, to take the first opportunity of a large Company to present him with

³ Cadwallader Colden, History of the Five Indian Nations, vol. II, pp. 170-173, repr., N. Y., 1902.

INDIAN NOTES

one; and as this with them is deemed a Matter of great Consequence, and attended with Abundance of Form, the several Nations had drawn Lots for the Performance of the Ceremony, and the Lot falling on the Cayogo [Cayuga] Nation, they had chosen Gachradodow, one of their Chiefs, to be their Speaker, and he desired Leave to begin; which being given, he, on an elevated Part of the Court-House, with all the Dignity of a Warrior, the Gesture of an Orator and in a very graceful Posture, said that:

“As the Governor of Maryland had invited them here to treat about their Lands and brighten the Chain of Friendship, the united Nations thought themselves so much obliged to them, that they had come to a Resolution in Council to give to the great Man, who is Proprietor of Maryland, a Particular Name, by which they might hereafter correspond with him; and as it had fallen to the Cayogoes Lot in Council to consider a proper Name for that Chief Man, they had agreed to give him the Name of Tocarry-hogan, denoting Precedency, Excellency, or living in the middle or honourable Place betwixt Assaragoa and their Brother Onas, by whom their treaties might be better carried on. And, as there is a Company of great Men now assembled, we take this Time and Opportunity to publish this Matter, that it may be known To-

INDIAN NOTES

carry-hogan is our Friend, and that we are ready to honour him, and that by such Name he may always be called and known among us. And we hope he will ever act towards us according to the Excellency of the Name we have now given him, and enjoy a long and happy Life.'"

Similarly the Governor of New York was known to the Iroquois as "Brother Corlear," that title having been bestowed upon the English and Dutch high officials by the Iroquois in affectionate remembrance of that doughty Dutchman, Arent Van Curler, who came to America in 1630 as superintendent of the Colonie Rensselaerswyck. From about 1634 until the time of his death in a storm on Lake Champlain in 1667 he was held in high esteem by the Mohawk and thereafter all of the governors of New York were known by his name.

William Penn, first governor of Pennsylvania, was given the name Onas, which in Iroquois signifies "plume". This of course was a play on Penn's name. So it was with Onontio, the title conferred upon Charles Huault de Montmagny, third governor of New France, who held office from June 11, 1636, to August 20, 1648. Translating his name Montmagny (*mons magnus*), it is literally "great mountain," but the Iroquois term Onontio means "beautiful mountain." According

INDIAN NOTES

to Cuoq⁴ "big mountain" in Iroquois is *ononto-wanen*.

These names so given to the first holders of the titles were in after years transferred to their successors. In time they came to be applied not only to the governors, but also to their representatives, and, as we shall see, to the inhabitants of the colony over which the governor ruled.

Now it so happened that when Governor Howard made his trip to Albany in the summer of 1684, it was the first time he had ever come in actual contact with the Iroquois in their home territory. Prior to this date the governors of Virginia had received no name from the Iroquois. On July 13, 1684, Howard held his first conference with representatives of the Mohawk, Oneida, Cayuga, and Onondaga tribes, the Seneca not yet having arrived from their distant western homes. It was presumably at this council that Governor Howard was given the Iroquois name Assarigoa, which signifies "big knife". According to Cuoq, the word is derived from *asare*, knife, or even saber; *kowa*, or *goa*, great or big. The strange thing about this name, however, is that it has no direct bearing on either a sword or a big knife which might have been carried or worn by the Governor. The fact

⁴ Jean-André Cuoq, Lexique Iroquoise, Montreal, 1882.

INDIAN NOTES

is, that although Assarigoa means literally Big Knife, the Iroquois believed they were translating Lord Howard's Gaelic name directly and therein made their mistake. Not that it was the fault of the Iroquois, however, for in those days many of the best interpreters were Dutch, which people, having been in contact with the Indians for a greater period of time and understanding the native languages better, often served as interpreters for English officials. For this reason it seems evident that a Dutch interpreter was present at the council when Lord Howard received his Iroquois name.

In a commentary note on the name Assarigoa, made by the Dutch interpreter Lawrence Claese at a council between the Five Nations and Governor Alexander Spotswood of Virginia at Albany, he states:

"Brother Assarigoe, the name of the Governors of Virginia, which signifies a Simeter or Cutlas which was given to Lord Howard, anno 1684, from the Dutch word *Hower*, a cutlas."⁵

This reference without doubt alludes to the council held at Albany, July 13, 1684, above noted.

The presumption is so strong that there is scarcely any other way by which one may account for it, that the Iroquois at the time wished to

⁵ Documents Relating to the Colonial History of New York, v, p. 670.

INDIAN NOTES

honor Lord Howard with a special name in accordance with custom. They therefore informed the interpreter and asked him to translate Lord Howard's name for them. It so happened that while the name Howard had no relation whatsoever to the Dutch word *bouwer*, cutter, or, more broadly, a cutlass or sword, it had a familiar ring in the ear of the interpreter, who accordingly told the Indians that Howard signified *bouwer* or "Big Knife". The name was promptly accepted and the Governor was invested with his new title. Thus it was that the entire line of governors of Virginia were known thereafter to the Iroquois as Assarigoa.

In time, by the middle of the 18th century, the meaning of the name alone was retained, its origin having been forgotten. The Virginian bordermen, in company with the frontiersmen of Pennsylvania, gave the Indians more trouble than all the other colonials combined.

Naturally the name "Big Knife" spread from tribe to tribe. The name was introduced in Shawnee, Delaware, and Ojibwa councils. And always, at this time and until the Revolution and later, the name stood for Virginia men. Gradually the idea spread, until finally, instead of standing for the head of the colony, the name was applied to all people residing in Virginia.

In a council held between Conrad Weiser, acting

INDIAN NOTES

as interpreter and emissary for the government of Pennsylvania and of Virginia as well, together with a combined force of 789 Indians from the Iroquois, Delaware, Shawnee, and Wyandot, at Logstown on the Ohio, September 17, 1748,⁶ the Iroquois, in company with the other tribesmen, thanking Weiser for the gifts he had brought them, gave to him the title "Brother Onas," because the German interpreter was a Pennsylvanian, and likewise asked him to convey the thanks of the Indians to "Brother Assarigoa," meaning of course the Governor and Council of Virginia.

Now, in a foot-note the editor of Weiser's Journal observes: "The Virginians were called by the Indians, 'Long Knives,' or more literally, 'Big Knives.' Ash-a-le-coa is the Indian form of this word which Weiser spells phonetically. He means that the present was sent by both Pennsylvania and Virginia." If by this comment Thwaites intended to convey the impression that Weiser, speaking the Mohawk language, put his own pronunciation on the word Assarigoa, or, as it has been spelled, *Asarekowa* and *Asharigoa*, and did not know the correct pronunciation, and also believed that the word was intended to cover

⁶ *Journal of Conrad Weiser*, 1, pp. 40-42, in *Early Western Travels*, edited by R. G. Thwaites, Cleveland, 1904.

INDIAN NOTES

both Virginia and Pennsylvania, he is obviously mistaken. Weiser did use the correct form. Ashalecoa is a distorted form of the word, as may readily be seen.

Another comment on the derivation of the word, which I believe pertinent at this time, is made by William Elsey Connelley:⁷

"There has been much speculation as to the origin of the name Long Knives or Big Knives for the Virginians. Nothing satisfactory has been discovered. The Indian word for the term is different in different tribes. Conrad Weiser gives it as Assaraqua, Thwaites in a note to Weiser's statement says the word is Ashalecoa. Weiser was familiar with the Mohawk tongue. I am familiar with the Wyandot language and traditions. They speak of the Virginians as Winenshiatseh, the meaning of which is Long Knives. Their word for American people is Tsarehyoomeh, which means Many Swords."

Heckwelder himself,⁸ explaining the name Long Knives, says:

"The first name given by the Indians to the

⁷ The Heckwelder Narrative, edited by William Elsey Connelley, p. 248, note, Cleveland, 1907.

⁸ An account of the History, Manners, and Customs, of the Indian Natives who once Inhabited Pennsylvania and the Neighbouring States, *Trans. Hist. and Lit. Comm. Amer. Philos. Soc.*, 1, pp. 130-131, Philadelphia, 1819.

INDIAN NOTES

Europeans who landed in Virginia was *Wapsid Lenape* (white people): when, however, afterwards they began to commit murders on the red men, whom they pierced with swords, they gave to the Virginians the name *Mechanschican* (long knives) to distinguish them from others of the same color."

Again he says:

"These were the names which the Indians gave to the whites, until the middle of the revolutionary war, when they were reduced to the following three:

"1. *Mechanschican*, or *Chanschican*, (long knives). This they no longer applied to the Virginians exclusively, but also to those of the people of the middle states, whom they considered as hostilely inclined toward them, particularly those who wore swords, dirks or knives."

It was this persistent idea of the swords or hunting knives carried by colonial officers and frontiersmen that gave rise to the widespread theory that the use of these weapons, which, by the way, were not worn solely by Virginians, gave rise to the name.

Border historians, Withers for example,⁹ attributed the origin of the name to the alleged exploit of Capt. John Gibson, whom it is said slashed off

⁹ *Chronicles of Border Warfare*, edited by Thwaites, pp. 78-79, Cincinnati, 1920.

INDIAN NOTES

the head of Little Eagle, a Mingo chief, with one sweep of his saber in a fight on Cross creek, Ohio, in 1758.

So the tales spread, the name Long Knives, or Big Knives, passing from mouth to mouth and from tribe to tribe. By the beginning of the 19th century the tribes of the Missouri and Mississippi valleys incorporated in their respective languages terms which when translated mean the same, so far as Americans are concerned.

John Bradbury¹⁰ in 1809-11 remarked that he met an Osage who asked him if he was a "Moihetongadeah," which, according to Bradbury, was "Long Knife," and in a footnote he says, "The Americans are called the Big Knives by the Indians of the Missouri."

Still later, Prince Maximilian of Wied-Neuwied,¹¹ traveling in the upper Missouri country, gathered examples of a number of tribal vocabularies in which the terms for Americans, while differing in form and spelling according to the language, all signify "Long Knives". The following names meaning "Long Knife," applied to Americans,

¹⁰ Travels in the Interior of America, p. 95, repr. *Early Western Travels*, Cleveland, 1904.

¹¹ Voyage in the Interior of North America, 1832-1834, III, repr. *Early Western Travels*, Cleveland, 1904.

INDIAN NOTES

have been extracted from these vocabularies and are here recorded without change:

Assiniboin, <i>Mínahaske</i> .	Dakota, <i>Mínibaska</i> .
Arikara, <i>Nehsikuss</i> , Long Knife. (The name which the Americans have among all Indian nations.)	Mandan, <i>Mánbichtä</i> . Ojibwa, <i>Tshimokuman</i> .
Blackfoot, <i>Omastoä</i> .	Omaha, <i>Mabitángä</i> . Oto, <i>Mabihónnie</i> . Osage, <i>Manbitángä</i> .

Probably the diffusion of the name among the more remote tribesmen came about through the activities of the British during the War of 1812, when their emissaries spread through the western country in the effort to enlist the allegiance of the tribes of the Missouri and the Mississippi. In practically all of the councils held with the tribes of the Great Lakes, British officers referred to Americans as Long Knives, using the Ojibwa term *Tshimokoman*, and no doubt the equivalent of this word was used in councils with the Dakota. On the other hand, the more southerly tribes had adopted it long before the Plains Indians,—the Sauk and Fox, Shawnee, Wyandot, Iowa, and others,—who had come in contact with the Ohio valley bordermen.

In a Fox and Sauk vocabulary Thomas Forsyth¹² gives the word *Kitchimocomaun* as meaning Big Knife in that tongue, and supplements it with

¹² Account of the Manners and Customs of the Sauk and Fox Nations, Jan. 15, 1827, in Blair, *Indian Tribes of the Upper Mississippi and the Great Lakes Region*, II, Cleveland, 1912.

INDIAN NOTES

the note: "Kitchimocomaun or Big Knife is of a more recent origin, than the two former names [referring to early names for English and French]. In some one of the many battles between the settlers of the then province (now State) of Virginia, the Indians were attacked by a party of white men on horseback, with long knives (swords), and were ever after called Big Knives by the Indians in that quarter, which name reached the more northern Indians, and the name of Big Knife has ever since been given by the Indians to every American."

Thus it came about that this meaningless designation, originating in the fertile brain of a Dutch interpreter at an Iroquois council and conferred solely as an honorary title on the Governor of Virginia, became the epithet of a nation and a mystery to scores of historians, editors, and writers of fiction.

THE SKELETAL REMAINS OF AMERICAN INDIANS IN THE MUSEUM FÜR VÖL- KERKUNDE, HAMBURG, GERMANY

BRUNO OETTEKING

WITH the permission of Prof. Georg Thilenius, Director of the Museum für Völkerkunde in Hamburg, Germany, and of Dr. Walter Scheidt, Curator of Anthropology, the writer, during a visit to

INDIAN NOTES

I. List of Skeletal Remains of American Indians in the Museum für Völkerkunde at Hamburg

Cat. no.	Class of specimen	Sex	Age	Locality	Remarks
4:21	Cr (Cm)	♂?	juv	BOLIVIA Pichuanaco	Conical deformation; sutura metopica
45:19	Cm	♂	mat	—	Ant-post deformation
44:19	Cr	♂	mat	—	Syphilitic?
43:19	Cr	♂?	ad	—	Mummified skull
Br456		?	mat	Cochabamba	
7:14	Cr	♂	mat	BRAZIL Santos	From a Sambaqui
88	Cr	♂	mat	—	
B2443	—	—	—	Amazon river	Human bone used as a flute
B950	—	—	—	Amazon river	Human bones used as quills
B968	—	—	—		
B969	—	—	—		
13:24	Cr	♂	mat-sen	CANADA Gleichen, Alberta	Blackfoot (Blood) Indian chief, Hissu
14:24	Cr	♂	mat	Gleichen, Alberta	Kujanotani
					Blackfoot (Blood) Indian chief. Both of these crania have protruding and flexed occipita. No. 14:24 has L.I. temporales reaching high upon the parietals

INDIAN NOTES

INDIAN NOTES

Cat. no.	Class of specimen	Sex	Age	Locality	Remarks
17:24	Cm	♀	ad	MEXICO Mazateca; Teotitlan del Camino	—
18:24	(Cm)	♂	ad	“	
B3101	Cr	♀	mat	“	
B5672	(Cm)	♂?	mat	“	
B5678	Cr	♂	mat	“	
[82]					
B88	—	—	—	NORTH AMERICA Northwest	Sample of hair on tomahawk
B168	—	—	—	Nebraska	Sample of hair on tomahawk (Sioux)
B198	—	—	—	Northwest	Sample of hair on tomahawk (dyed red)
5:25	Cm	♂	mat	PERU (Specific locality not recorded)	With traces of hair; ant-post de-formation
7:06	Cm	♂	mat	Burial-ground	
10:15	Cm	♀	mat		
11:15	Cm	♀	mat		
12:15	Cm	♀	mat		
					Large occipital exostosis —

INDIAN NOTES

			Os epactale	(Specific locality not recorded)	
13:15	Cm	ad	mat		
14:15	Cm	♂?	mat		
15:15	Cm	♂	mat		
16:15	Cm	♂	mat		
17:15	Cm	♂	mat		
18:15	Cm	♂	mat		
30:19	Cm	♂	mat		
59:09	Cm	♀	mat		
60:09	Cm	♂	mat		
61:09	Cm	♂	mat		
	Cr and 4 V.				
	Cerv.				
77:06	—	—	—		
[83]	—	—	—		
91:06	—	—	—		
Bir92	—	—	—		
Bir93	—	—	—		
Bir95	—	—	—		
120:05	Cm	?	inf II	Ancon	
B2846	Cr	♀?	mat	Eten	
B3694	Cm	—	mat	Quillagua oasis, Rio Loa	
B3725	Humerus	—	mat	Quillagua oasis, Rio Loa	
B4692	—	—	—	—	Pachacamac
B4696	—	—	—	—	Wig of human hair

II. Blackfoot (Blood) Indian Crania from Gleichen, Alberta, Canada

Measurements	No. 13:24	No. 14:24
CRANIAL		
1. length.....	191 mm.	195 mm.
2. breadth.....	140(142) "	140(143) "
3. height.....	136 "	141 "
Module	155.7 (156.3)	158.7 (159.7)
4. min. frontal breadth....	93 "	103 "
5. basal length (ba-ná)....	111 "	114 "
6. foramen magnum length..	37 "	41 "
7. foramen magnum br....	34 "	32 "
FACIAL		
8. upper length (pro-ba)...	100 "	104 "
9. upper height (pro-na)...	80? "	80 "
10. breadth (bizyg.).....	141 "	150 "
11. orbital breadth (mf)....	46 "	50 "
12. orbital breadth (la)....	42 "	46 "
13. orbital height.....	40 "	40 "
14. nasal breadth.....	26 "	27 "
15. nasal height.....	58 "	56 "
16. maxillo-alveolar length..	—	56 "
17. maxillo-alveolar breadth.	—	72 "
LOWER JAW		
18. bicondylar breadth.....	132 "	146 "
19. bigonial breadth.....	114 "	110 "
20. ramus height.....	76 "	66 "
21. ramus breadth.....	43 "	40 "
INDICES		
Cranial		
a. $\frac{2 \cdot 100}{1}$ (L-Br).....	73.3(74.3)*	71.3(73.3)
b. $\frac{3 \cdot 100}{1}$ (L-H).....	71.2	72.3
c. $\frac{3 \cdot 100}{2}$ (Br-H).....	97.1(95.8)*	100.7(98.6)
d. $\frac{4 \cdot 100}{2}$ (transverse parieto-frontal)	66.4(65.5)	73.6(72.0)

INDIAN NOTES

Measurements	No. 13:24	No. 14:24
<i>Facial Indices</i>		
e. $\frac{9.100}{10}$ (upper facial).....	56.7	53.3
f. $\frac{11.100}{12}$ (orbital, mf).....	87.0	80.0
g. $\frac{11.100}{13}$ (orbital, la).....	95.2	92.0
h. $\frac{15.100}{14}$ (nasal).....	44.8	48.2
i. $\frac{17.100}{16}$ (maxillo-alveolar).—	—	128.6
<i>Cranio-facial</i>		
j. $\frac{10.100}{2}$ (transverse cranio-facial).—	100.7(99.3)*	107.1(104.9)

* These figures account in both skulls for the cranial breadth upon the parietals and that upon the temporal squamæ.

Europe last summer, undertook a survey of the American Indian skeletal remains in the collections of that excellent institution. As will be noted by the accompanying Table I, the specimens consist of 48 skulls and 19 other items comprising mummies, bones other than cranial, hair, etc. For the greater part they are from South America. The remains are mostly crania and calvaria, i.e. skulls with or without their lower jaws, and on the whole they are in a fair state of preservation. There are also a number of mummified heads, and one with artificial eyes, used quite probably in ceremonies, besides some longbones fashioned into implements.

INDIAN NOTES

The data concerning the specimens are assembled in the table in such manner that the successive categories account for the catalogue number, denomination of specimen, sex and age, and locality, together with descriptive remarks. The symbols are those used by the writer in craniologic procedure: *Cr* signifies cranium; *Cm* is calvarium, which if parenthesized indicates that the specimen is more or less defective; *inf*, *juv*, *ad*, *mat*, *sen*, stand for infantile (I and II represent its two stages), juvenile, adult, mature, and senile, in accordance with the age stages as listed by *R. Martin* (*Lehrbuch* 1914, p. 476). An interrogation following the sex symbol ($\sigma\text{?}$, $\text{♀}\text{?}$) expresses uncertainty in regard to sex determination.

Table I presents a list of the material in question; the order is that of the countries of provenience, alphabetically arranged, while subordinate parts (provinces, districts, places or sites), in cases where the origin of the specimens is known, are also given.

The specimens are of the familiar morphologic appearance peculiar to the different varieties and, on the whole, do not offer any unusual distinctions. Among the few cases which merit special mention are two crania of Blackfoot¹ war-chiefs from Gleichen

¹ As Gleichen is in the country of the Bloods, or Kainah, the skulls in all probability are those of members of that Blackfoot division.

INDIAN NOTES

chen, Alberta, Canada (Table II). These skulls are well formed, of good size, having the somewhat exceptional cranial lengths of 191 and 195 mm., owing partly to their peculiarly protruding occipita, which will be referred to again. This aids likewise in rendering them pronouncedly dolichocranial, with slight modifications, however, on account of the maximum cranial breadth which in both skulls were found to be on the temporal squamæ and as such exceeded the parietal breadths by 2 mm. and 3 mm. The cranial breadth in proportion to the height above medium conditions gives rise to metrioacrocranial Br-H indices, while the marked lengths in both skulls have a modifying influence on the L-H indices which are chamæorthocranial. In their minimum frontal breadths the two skulls differ by 10 mm., with the result that on account of their identical cranial breadths one of the crania (no. 13:24) is metriostenometopic while the other (no. 14:24) is eurymetopic. Similar conditions prevail with regard to the craniofacial proportions, where a difference of 9 mm. in the otherwise considerable facial (bizygomatic) breadths produces indices of 100.7 and 107.1. The two dimensions in each, namely the minimum frontal and bizygomatic breadths, are correlated in such a way that the greater and the smaller are each associated with their respective dimensions.

INDIAN NOTES

The facial proportions give rise to a slightly leptenic index in the former and a slightly mesenic index in the latter of the two skulls. The orbital indices designate the typical state prevailing in the American Indian, rendering one hypsikonchic and the other mesokonchic in the maxillofrontale index, while in the lacrimale index both are hypsikonchic. Somewhat of a correlation may also be seen between the facial and nasal proportions, where the greater facial breadth (no. 14:24) is combined with the greater nasal breadth, the smaller with a greater nasal height, which accordingly yields mesorrhinic and leptorrhinic indices. The maxilloalveolar proportion, which it was possible to ascertain only in no. 14:24, accounts for a wide dental arch with a brachyuranic index of 128.6.

The most remarkable feature in both specimens is the strongly protruding occiput, in consequence of which is the distinct flexure between the upper and lower occipital squamæ. This is all the more striking since, as a feature of primitive morphology encountered, for instance, in the Australians and the eastern Eskimo, it is associated in the present case with an otherwise refined general morphologic status. Of interest likewise is the identity of conditions in both skulls which suggests the family trend in the specific Indian tribe

INDIAN NOTES

to which they belong. This is furthermore adduced in the superposed median sagittal outlines of fig. 22, which, coinciding in the nasia, have been brought to fair adjustment. Skull no. 14:24, drawn in solid line and further illustrated by the

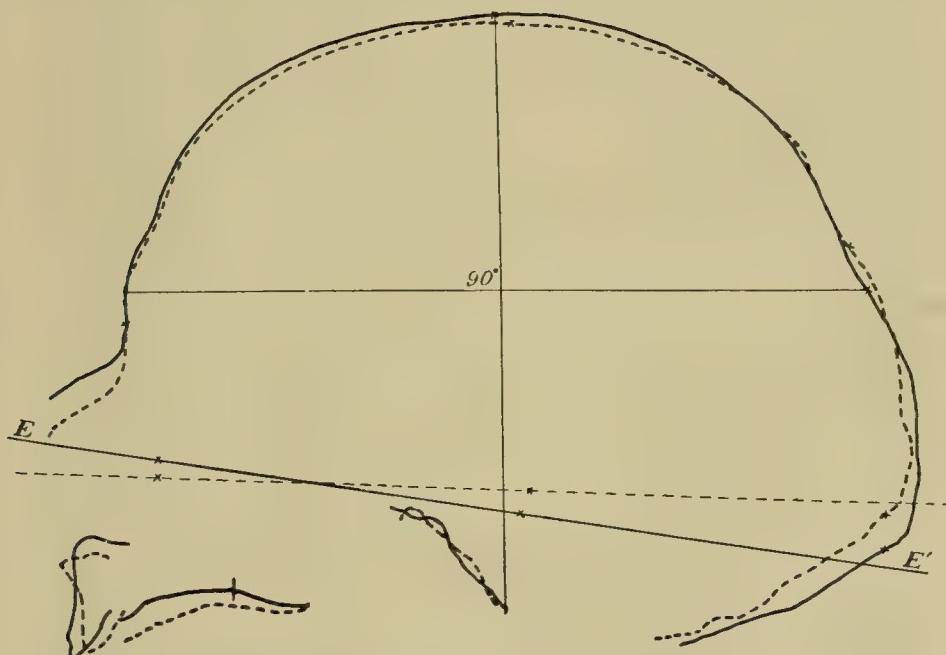


FIG. 22.—Superposition of mediansagittal tracings of two crania of Blood Indians from Gleichen, Alberta, Canada (—, no. 14:24; -----, no. 13:24, Museum für Völkerkunde, Hamburg), the nasia coinciding. E-E', ear-eye plane. Cranial height and glabella-lambda lines intersect at 90° .

photographs of normæ frontalis and lateralis (fig. 23), is distinguished furthermore by an elliptic foramen magnum which is roundish in no. 13:24; a spacious fossa praenasalis, and above all by a fossa pharyngea of unusual dimensions, being 8

INDIAN NOTES

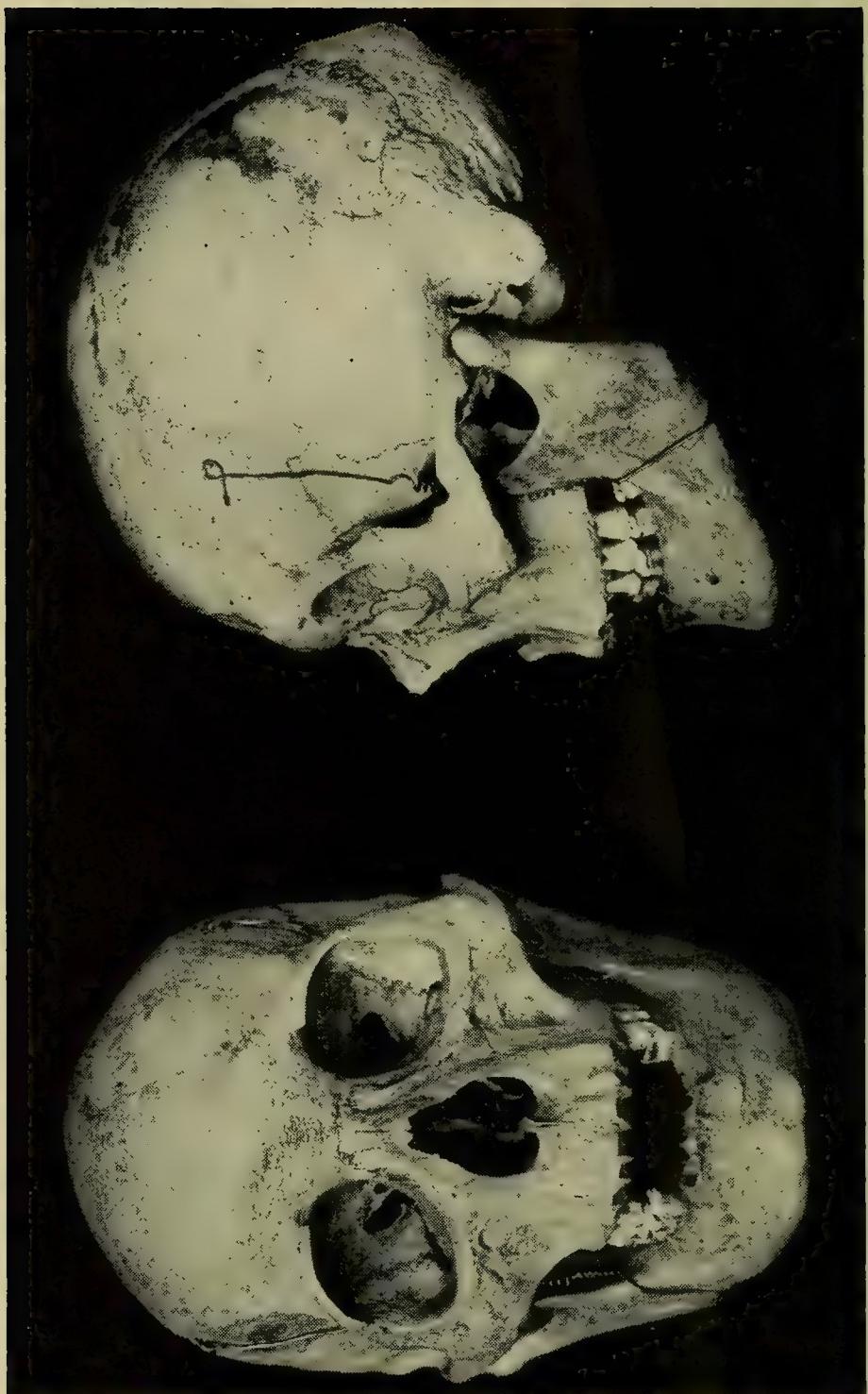


FIG. 23.—*Normæ frontalis and lateralis of skull no. 14:24 (same as solid outline of fig. 22)*

INDIAN NOTES



FIG. 24.—Three views of an occipital exostosis in a skull from Peru (no. 1115, Museum für Völkerkunde, Hamburg).

INDIAN NOTES

mm. long, 4 mm. broad, and 3-4 mm. deep. Found by *L. R. Sullivan* at a greater frequency in the Uto-Aztekian stock, the writer was able to ascertain it likewise in the Indian of the Northwest and presents this new case in the Blackfoot tribe. In skull no. 13:24 should be mentioned a well developed torus occipitalis in connection with the occipital protrusion and flexure, the tendency toward which has been referred to by the writer in his Report of the Jesup Expedition on the Northwest Indians. In this skull may also be mentioned the somewhat gorilloid appearance of the condylo-coronoid configuration in the lower jaw, which, on the whole, like that of no. 14:24, is well formed.

The other item worth mentioning is an extremely large exostosis of independent growth but merged with the greater extension of its basis with the occipital bone between the right asterion and the posterior margin of the foramen magnum. The exostosis, as shown in three views in fig. 24 occurring in a skull from Peru, is almond-shape and runs anteriorly free of its base; it is 30 mm. long and 19 mm. broad. The anomaly has much more the appearance of an accessory bony formation than a true exostosis of diffuse osseous growth from a common matrix.

INDIAN NOTES

MODERN POTTERY VESSELS FROM SAN DIEGO COUNTY, CALIFORNIA

FROM NOTES BY EDWARD H. DAVIS

DURING the summer of 1927 the Director of the Museum was so fortunate as to obtain three very large storage jars recently made by Victoria, an aged woman of San Ysidro, southern California. The collaborator of the Museum in that vicinity, Mr. Edward H. Davis of Mesa Grande, is of the opinion that the old woman's full name was Victoria Chutnekut, but is uncertain as to the last part of her cognomen.

San Ysidro is the Spanish name of Wilakal, one of two villages of the Agua Caliente Shoshoneans, the inhabitants of one of which (Gupa), together with the occupants of several small Diegueño rancherias, were collectively known as Warner's Ranch Indians. They were removed to a small tract adjoining Pala reservation in 1903.

Mr. Davis has furnished some further information regarding these large jars, or ollas, remarking that "Victoria is now dead, and as the younger generation do not make such receptacles, they will probably be the last to be manufactured.

"The jars were made by the well-known coiling process, that is, the clay was rolled into rounded strips about the thickness of a finger or more and

INDIAN NOTES



FIG. 25.—Victoria, the potter of San Ysidro, and one of her jars (15/4231).

from 12 to 16 inches long, which were coiled spirally around in such manner as to conform to the desired shape. Thus built up, each succeed-

INDIAN NOTES

ing coil was pressed into or blended with the preceding one, each additional strip being kept in the proper state of plasticity to assure perfect contact.

"The work was carried on in the shade, so that the clay would not dry too quickly, but at the same time the speed of the work was so governed as to permit the lower part of the vessel to dry from the bottom upward, in order to be of sufficient strength to withstand the weight of the growing jar.

"Lack of precise judgment during this stage would have resulted in a broken or at best a misshapen or cracked vessel. As the coiling proceeded, the joints between the layers and the ends of the strips were smoothed to a fairly even surface. Fingers and hands were the all-important implements used in this art. A scraper made of a piece of shell, a suitably shaped thin stone or a spatula of gourd rind, and a smooth pebble for final rubbing, furnished the other necessary appliances.

"After the vessel was thoroughly dry, the polishing stone was used for the finishing touches. The firing was accomplished by burning the vessel in a fire with cow-chips for fuel.

"Such jars were used for the storage of mesquite-beans, piñon-nuts, and other edible seeds."

The illustration (fig. 25), showing Victoria

INDIAN NOTES

with one of her three jars, affords an idea of its proportions. It is 34 inches high and weighs 55 pounds.

REPORTS ON MISSIONS ESTABLISHED BY THE ASSOCIATION DE LA PROPAGA- TION DE LA FOI

RUTH GAINES

Two sets of reports of great interest have been added to the Museum library through the gift of Mr. James B. Ford and by purchase. They are the *Notice [and] Rapports sur les Missions du Diocèse de Québec*, published in Quebec from 1839 through 1874, and the *Rapports [and] Annales de la Propagation de la Foi . . .* published in Montreal from 1839 through 1923.

The outstanding accounts of the early *Rapports* of the Quebec series are those of R.P. F.N. Blanchet, who with R.P. Demers founded the "Mission de la Colombie." They include the first journey to the Oregon Territory in 1838, in company with the annual expedition of the Hudson's Bay Company, and the second in 1849 over the Oregon trail, with a map of the route from Westport, Missouri, to Wallawalla, Washington. These narrations are complemented by a third (in the Montreal series) on the pioneer's return as Archbishop of Oregon

INDIAN NOTES

City, by way of Panama, in 1859. Another interesting account is that of R. P. Huberdeault, who went to Oregon in 1851 via Nicaragua, and paused in California long enough to visit the gold-fields.

To the Museum, however, the value of these reports lies in the records of the Indians contained therein. Here and nowhere else are found observations, made over a period of consecutive years, on the tribes of Red river, Hudson bay, Mackenzie river, Vancouver island, our own Northwest, Labrador, the Gaspé peninsula, and Newfoundland. R.P. Émile Petitot contributes ethnological studies of the Déné, the Eskimo, and the Montagnais. Mgr. Tache in his "Esquisse sur le Nord-Cuest de l'Amérique" (1868) gives a scholarly résumé of the environment and the tribes of the northern territory of Canada. R.P. G. A. Belcourt writes of the Red River missions and those in Minnesota. There is an acute critique of the situation in Nebraska in 1879 by Mgr. O'Connor. In the *Annales* are also full accounts of journeys and missions in South America and Central America, as well as in our Southwest. The geographic scope extends from Patagonia to Hudson bay, and the material includes linguistics, legends, and minute notes of manners and customs.

Altogether these reports, contained in 210

INDIAN NOTES

volumes, constitute a notable addition to the Museum library comparable with that of the *Jesuit Relations and Allied Documents*, edited by Reuben Gold Thwaites, likewise the gift of Mr. Ford.

ARCHEOLOGICAL WORK WITH THE PUTNAM BAFFIN ISLAND EXPEDITION

DONALD A. CADZOW

DURING the summer the writer was a member of the Putnam Baffin Island Expedition which sailed from Rye, New York, on June 11 in the schooner *Morrissey*. As the expedition worked its way northward through the pack-ice and along the coast of Labrador, occasional opportunities were presented for archeological research; indeed almost every harbor in which anchor was dropped showed evidence of former Eskimo occupancy.

On Sculpin island, which is not far from the occupied village of Nain, Labrador, the remains of several houses were discovered. These dwellings had been built of good-size flat stones laid in a circle on a comparatively flat outcrop of rock. The largest are approximately 13 feet in diameter and from 2 feet to 5 inches in height, and have no special features aside from well-defined doorways.

Two vaulted stone graves were found not far

INDIAN NOTES

from the houses, which contained the remains of two adults extended on the bedrock with heads directed northwardly. These vaults consisted of slabs piled one atop the other, arching over the body. Excepting fragments of two steatite vessels near the first burial, no immediately accompanying objects were found; but in a small V-shape niche in the rocks, 7 feet from the first grave and 21 feet from the second, were caches containing various bone, wood, and ivory objects, probably the former property of those buried nearby. With a third burial, on a hilltop about 500 yards from the houses, were fragments of two long wooden objects resembling a bow and a harpoon; and in a cache between two rocks 13 feet from the head, was a bone snow-knife, harpoon-heads of ivory and bone, and numerous lesser objects.

The ruins of oblong and square stone houses on Sculpin island, alleged to be of Norse origin, were also visited and a survey made. The walls of these habitations, about two feet thick, stand approximately 2 feet 6 inches in height, and the largest is 23 feet 8 inches long on the west side, 22 feet 8 inches on the east, 11 feet 5 inches on the south, and 8 feet 6 inches on the north where there is a well-defined doorway. The smallest of the houses is 8 feet 9 inches on the north side, 9 feet 5 inches on the south, 7 feet 6 inches on the

INDIAN NOTES



FIG. 26.—Interior of a stone-and-sod house near Amakdjuak, Baffin island, showing sleeping platform with caches beneath.

west, and 7 feet 4 inches on the east. Traces of large fireplaces are present in all the houses, and in several of them bits of charcoal were found. One house was partially excavated, but nothing indicative of its origin was revealed.

On the south side of an unnamed bay just north of Komaktorvik bay, in latitude $59^{\circ} 38''$ N., longitude $63^{\circ} 40''$ W., the remains of three Eskimo houses of sod and stone, with a midden, were encountered. Partial excavation produced a fragment of a very thin steatite vessel, a number of spear- and arrow-points of chalcedony, and a

INDIAN NOTES

vast quantity of chalcedony flakes. At this point the ground was frozen below $15\frac{1}{2}$ inches.

In Ashe inlet of Big island, off the north shore of Hudson strait, the remains of other old Eskimo stone houses were found on the south side of the mouth of a freshwater stream entering the inlet at its head. A bird-blind of stone marks this site, but no time was available for excavation.

About five miles southwest of the Akuliarmiut village of Amakdjuak ("the large place where children are carried in the hood"), on the south coast of Baffin island, eleven Eskimo winter houses of sod and stone were surveyed and partially exca-



FIG. 27.—Remains of ancient Eskimo houses on the shore of a freshwater lake near Cape Dorset, Baffin island.

INDIAN NOTES

vated (fig. 26). Although the ground here was frozen below 14 inches, a number of worked objects of bone, stone, ivory, and wood were recovered from the houses and their midden.

At Cape Dorset, on the southwest shore of Fox peninsula, Baffin island, the writer was enabled to

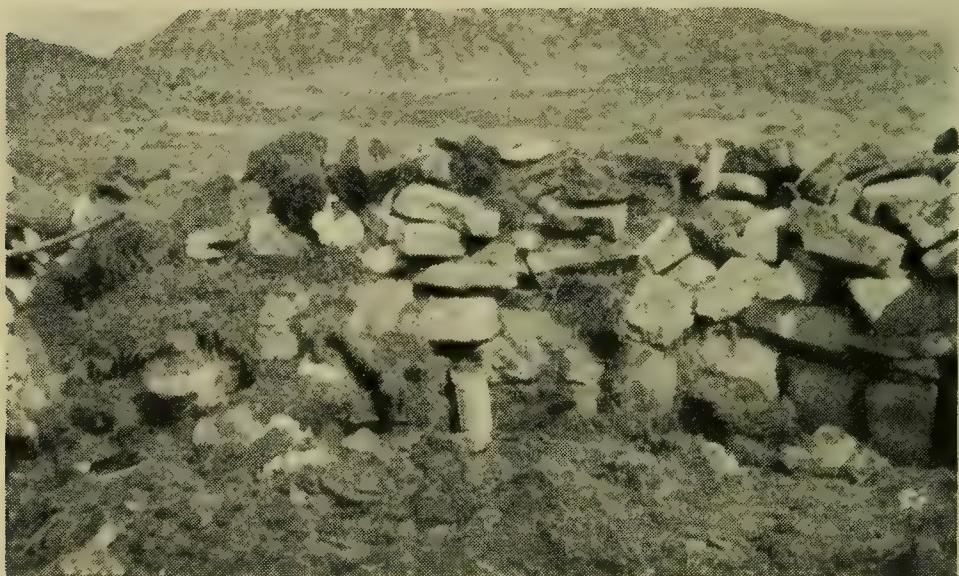


FIG. 28.—Wall of a so-called "Tuni" house ruin at Cape Dorset, Baffin island.

spend several weeks, during which many houses and middens were uncovered, revealing two periods of Eskimo occupancy of the locality. Apparently the earliest Eskimo did not build their winter houses near the shore, but on a small freshwater lake on a saddle as far as a mile inland (fig. 27). Here they erected substantial houses of flat stones,

INDIAN NOTES

whale vertebræ and ribs, and walrus bones. For convenience in identifying this earlier occupancy we will refer to it by the local name *Tuni* applied to the ancient dwellers by the present Eskimo.¹

According to Eskimo mythology these people lived in the region before the Innuit, or present Eskimo, arrived; but contrary to Eskimo belief elsewhere, they were very small in stature, yet powerful physically, and subsisted principally on large sea mammals such as the whale and the walrus. While digging in the "Tuni" houses the native workmen constantly called attention to the great size of the building stones, saying that whereas one *Tuni* probably lifted them into place, it would take at least two Innuit to move them (fig. 28).

Directly northwest of the Hudson's Bay Company's post on Cape Dorset, and across a deep bay, is an island about five square miles in extent, divided by a saddle reaching from Dorset bay to a shallower bay on the northern side. On top of the saddle, about 45 feet above high tide, there are three small freshwater lakes plentifully supplied by melted snow from the hills. On the northern shore of the largest lake, on the eastern

¹ *Tuni*, *Tunimiut*, "People behind, or people who came before," comparable with *Tornit*, applied by Central Eskimo to a fabulous people who likewise lived in stone houses.

INDIAN NOTES

side of the saddle, ten Eskimo winter houses were found, the site being easily located by the abundance of whale, walrus, and caribou bones over the houses as well as in the lake. According to local tradition these were Tuni houses. Nine of them were carefully excavated; the tenth was partially under the water of the lake, indicating that it was occupied when the lake was frozen, for an examination of the neighboring surface by Prof. L. M. Gould, geologist of the expedition, revealed no evidence that the land had risen or fallen to any considerable extent within recent times.

The houses had been sunk into the ground on the slope of the hill leading to the lake shore and were mostly round with approximate diameters of 12 to 17 feet, with passageways 11 to 18 feet in length leading toward the lake and supported in some houses by whale-ribs. Plans of these dwellings will be published later.

A sleeping platform, raised from a foot to three feet above the floor, was found in each house. In one house there were two such platforms, indicating that it had probably been the domicile of two families. The platforms were always made fairly level by the use of large flat stones.

Among the many interesting objects recovered from this site are carved objects of ivory with

INDIAN NOTES

punctate decoration; stone, bone, and ivory harpoon- and arrow-points; a tiny wooden lamp; knives and dippers of bone, and perforated bear teeth. In the nine houses excavated nothing was found to indicate that their occupants had been in contact with white people.

On the southwest side of the island upon which the Hudson's Bay Company's post is situated are the ruins of another group of stone houses. These are on a grassy slope, not far from the shore, and are supposed to have been built and inhabited by ancestors of the Sikosuilarmiut ("people on the shore with no ice"), who still live in the vicinity of Dorset. These dwellings are quite different in many respects from those of the so-called Tuni. Their walls are not partly subterranean like the others, and many of the interior features of the earlier houses are missing. A number of these dwellings were excavated and surveyed. Some of them had apparently been occupied before the first contact with white men, as they contained nothing that suggested the influence of civilization. In others, however, small fragments of iron or a bit of copper or glass were found.

A great number of interesting native objects were recovered from these houses, important among which are foreshafts of arrows and harpoons with their bone and slate points in place, knives

INDIAN NOTES

of bone and ivory, stone lamps and dishes of varying sizes, a wooden dipper that had been preserved in the frozen ground, and many decorated artifacts.

In the vicinity of Dorset a number of graves were examined, but all had been looted by the Eskimo and their contents scattered.

On Mill island, southwest of Cape Dorset, near the southern entrance to Fox channel, some Eskimo houses were discovered. These were partially excavated and a number of interesting specimens recovered, including a small ivory effigy of a polar bear, bone and ivory objects with straight-line decoration, scrapers and arrowpoints made of quartz crystals, and several problematical objects.

A comparative study of the archeological material gathered by the expedition no doubt will reveal much interesting information which, it is hoped, will be published in the near future.

An exceptionally complete ethnological collection was obtained from the Sikosuilarmiut, Akuliarmiut, and Quaumauangmiut, who reside on the south coast of Baffin island, which affords the Museum a creditable representation of the material culture of this Eskimo group.

INDIAN NOTES

A PARECEIS HAMMOCK

WILLIAM C. ORCHARD

AN excellent example of the spinning and weaving of wild cotton is a hammock which has been added to the Museum collections by Mr. Francis Gow-Smith, who obtained it from the Pareceis Indians in the region of the Septuba and Salto rivers in Matto Grosso, Brazil.¹ The specimen is of a little less than ordinary dimensions, about ten feet in length including the suspension cords, and four feet wide. It is made entirely of native-spun wild cotton, and is an exemplification of what can be made of a short-staple cotton by primitive people with the crudest kind of tools. The threads and cords are so perfect that one might reasonably doubt that they were spun by hand. It is one of those products of skill and ingenuity which so often escape the notice of the casual observer. According to Mr. Gow-Smith's report such hammocks are not particularly common for the reason that the cotton is not very abundant, and notwithstanding the amount of labor involved in gathering the raw material and in preparing, spinning, and weaving, the native valuation is very low.

The task of making a hammock is part of a

¹ See *Indian Notes* for April and July, 1927.

INDIAN NOTES

woman's domestic duties: she cards the cotton with a wooden comb and spins it with an ordinary spindle balanced by a whorl, often doing much of the spinning while visiting friends. Her loom is rather unusual, for the warp is strung horizontally on two poles set vertically in the ground, thus

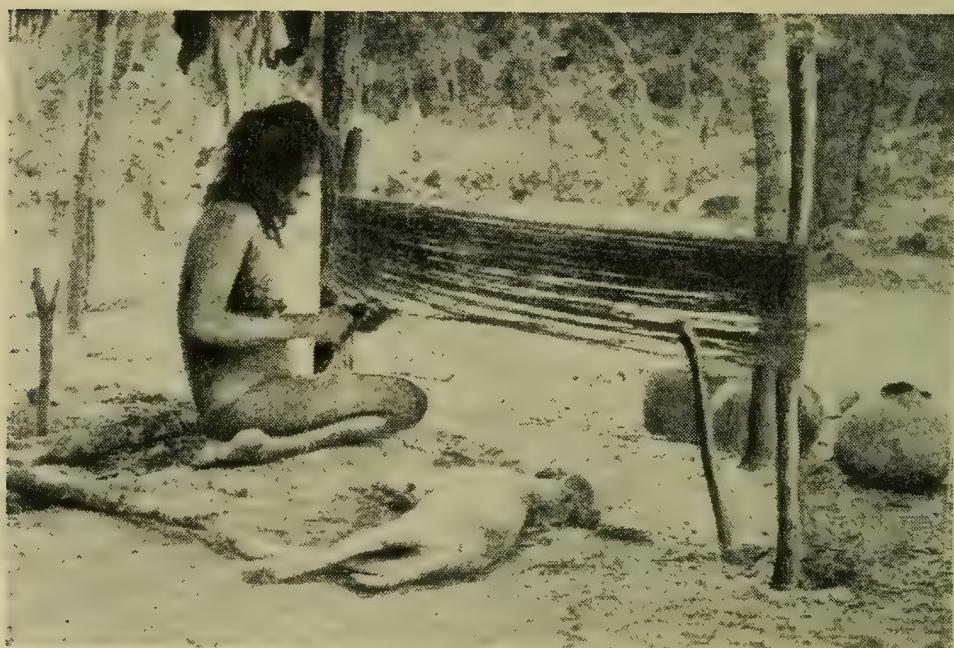


FIG. 29.—Hammock-making by a Paraceis woman. (Courtesy of Mr. Kermit Roosevelt.)

forming practically a two-bar loom. The same type of loom and a similar form of hammock weaving is described by Dr. W. E. Roth² in his excel-

² An Introductory Study of the Arts, Crafts and Customs of the Guiana Indians, 38th Ann. Rep. Bur. Amer. Ethnol., Washington, 1924, p. 383.

INDIAN NOTES

lent memoir on the Guiana Indians. A Pareceis woman at work with such a loom is illustrated in Theodore Roosevelt's "Through the Brazilian Wilderness," and with the kind permission of Mr. Kermit Roosevelt, who made the original photograph, it is herein reproduced (fig. 29).

According to the dimensions of the hammock referred to the loom-poles must have been about eight feet apart. The warp, a tightly twisted two-ply thread, was a continuous wrapping from pole to pole. The point at which the work was commenced, whether from the upper or the lower edge of the warp, is indefinite. Dr. Roth mentions that he had seen the work carried on from each edge; but this detail has little or no bearing on the weave and is perhaps merely a matter of convenience or perhaps of custom.

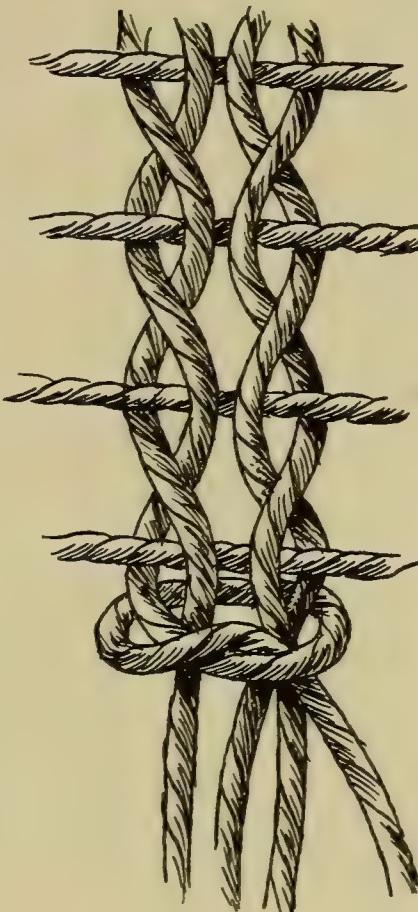


FIG. 30.—Detail of cross weave of hammock.

INDIAN NOTES

The woven part of the hammock, which may be called the bed, occupies a space of six feet between the poles and is crossed by a series of lines, about five-eighths of an inch apart, composed of two strands of twined weaving, each pair twined in opposite directions (fig. 30) and producing a chevron or "herringbone" effect.

At each end of the line one of the twining elements is knotted around the remaining three, thus securing the weave and forming a fringe along the edges.

Each end of the woven panel is finished with a

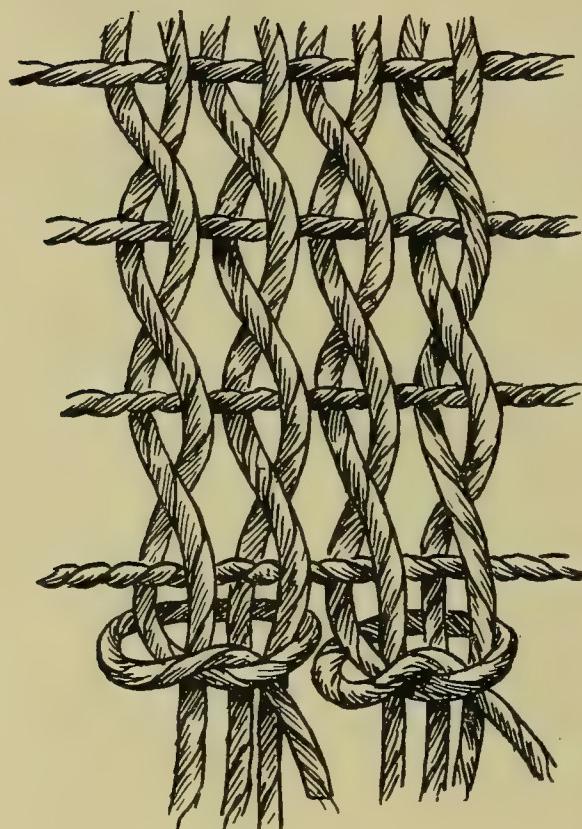


FIG. 31.—Selavage edge at each end of the hammock, four strands wide, twining in one direction. (The elements are spread apart in the drawing.)

selavage, about one-quarter of an inch wide, consisting of four lines of twined weaving, all twined in the same direction (fig. 31). The ends of the

INDIAN NOTES

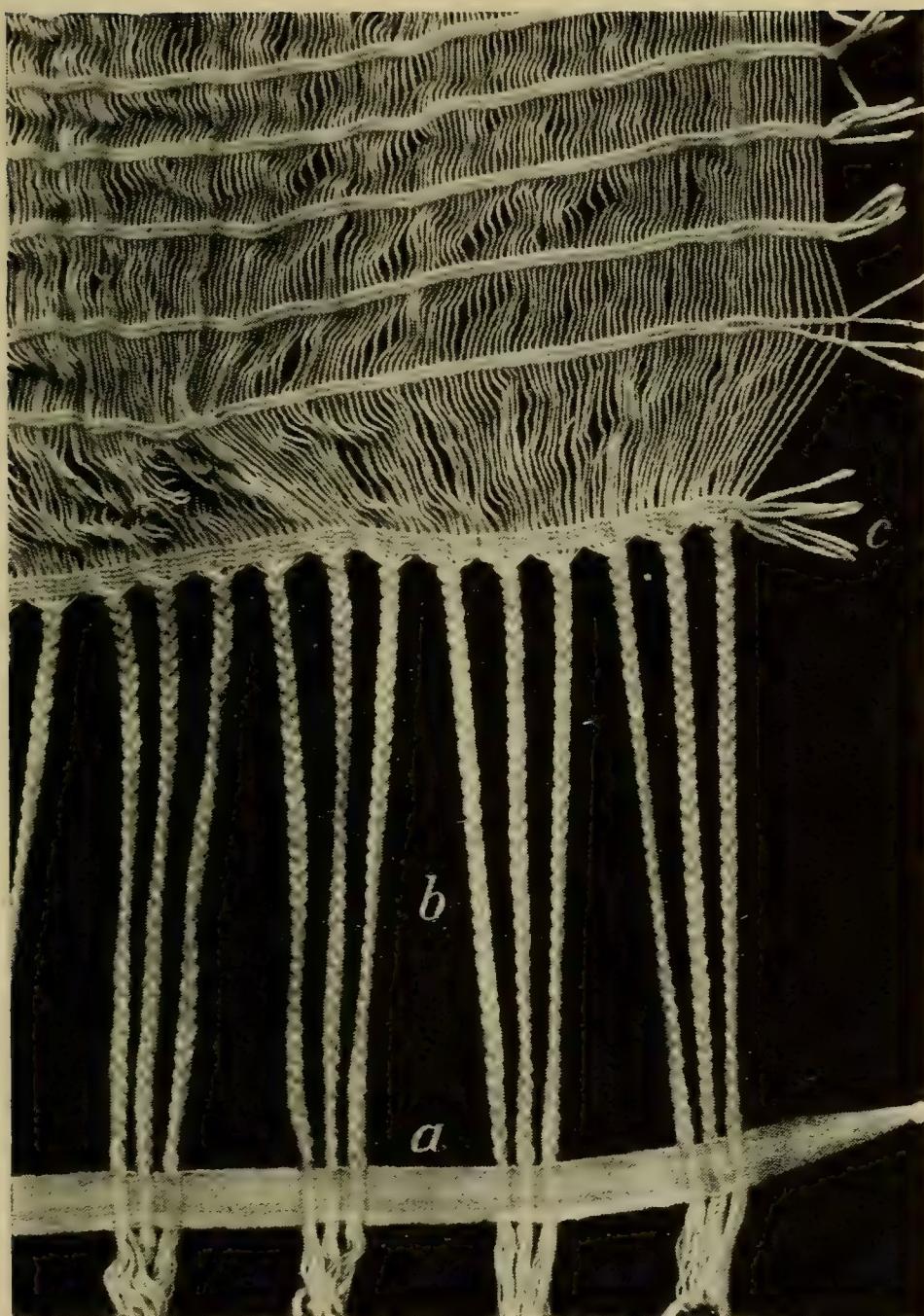


FIG. 32.—*a*, Tape woven so as to include the braided warp ends.
b, Braided warp ends. *c*, Fringe formed by knotted ends
of the weft element.

INDIAN NOTES

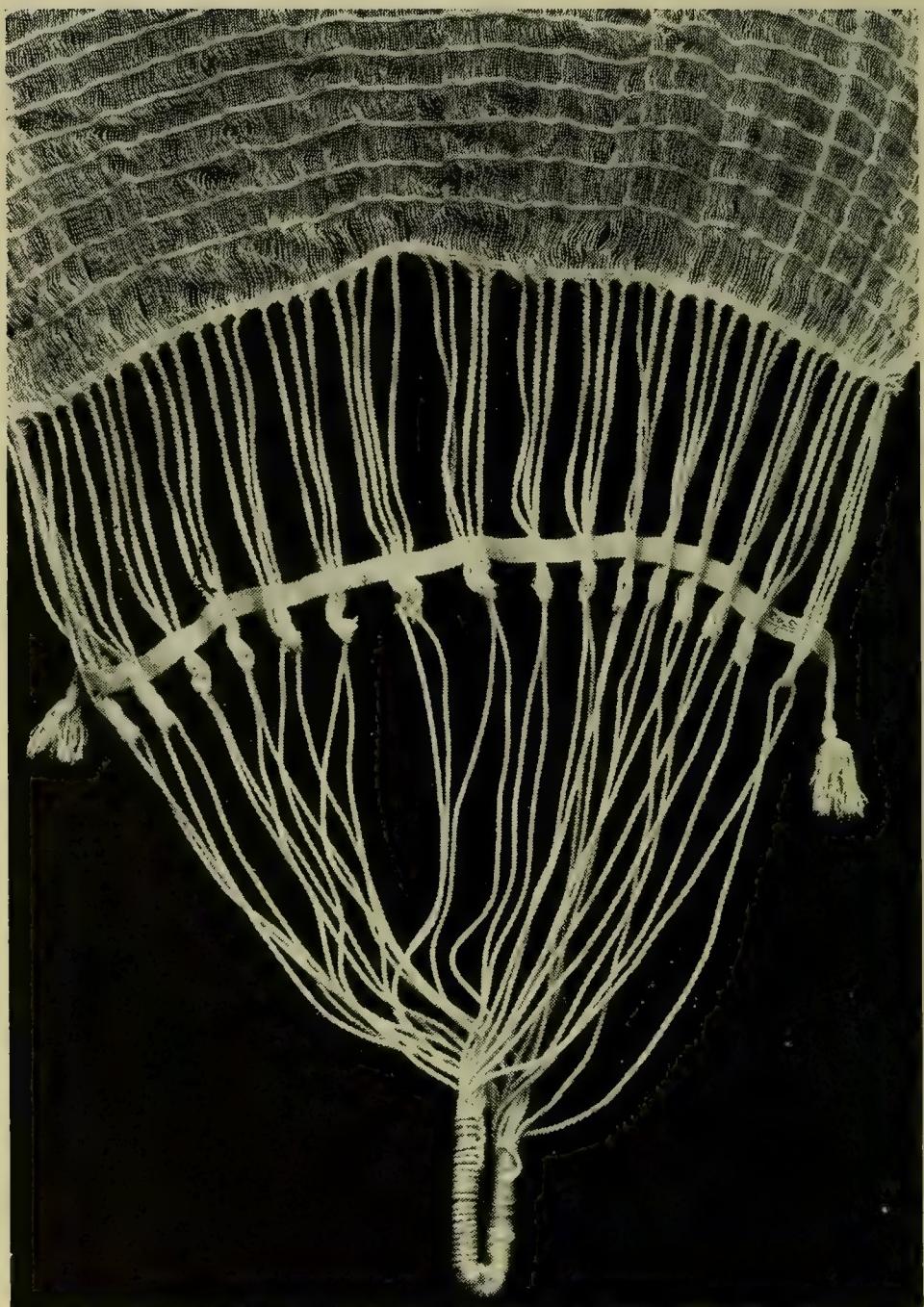


FIG. 33.—End of hammock showing the looping of suspension cord through the ends of the braided warp strands.

INDIAN NOTES

weave are knotted in the same manner as shown for the narrow lines of weaving.

After the work is completed the fabric is removed from the poles, and the woven ends of the warp-strands, which at each end are about one foot long, are brought together in groups of twelve and made into three-strand braids (fig. 32, *b*). Woven across and near the ends of the braided warp elements is a narrow tape (fig. 32, *a*), about five-eighths of an inch wide, of the common over-one under-one wicker weave, with two strands of warp and one of weft. It is made to enclose groups of three of the braided warp elements, except in the center where two groups contain four braided strands (fig. 33).

The suspension cord is a remarkably well made three-ply cord, each ply containing five strands of tightly spun cotton. This is threaded through the looped ends of the braided warp strands, passing successively from one to the other and forming a noose by which the hammock is suspended.

CATLIN'S "ALBUM UNIQUE"

THOSE interested in Catliniana will be pleased to learn of a collection of eleven water-color paintings by the noted artist in the form of an "Album Unique" presented to the Museum a

INDIAN NOTES

few years ago by a friend. The size of the album is $17\frac{1}{2}$ by 24 inches, and the eleven paintings portray twenty-seven Indian figures or groups of Indians of the Sioux, Osage, Omaha, Oto, Choctaw, Ojibwa, Hidatsa, Crow, Cree, Flathead, and Mandan tribes. The details of costume, face and body painting, hair-dress, etc., are in all respects superior to Catlin's published drawings, as comparison with such of these originals as have been copied and reproduced in one form or another readily shows. Facing each plate of the "Album Unique" is a holographic description, and at the beginning and the end respectively, also in Catlin's handwriting, are the following signed notices, each dated 1863:

"Having devoted eight years of my life in visiting more than sixty Tribes of North American Indians, and returned with six hundred paintings from Nature, I have selected from my collection and grouped together, the portraits composing this Album, as faithfully illustrating the personal appearance—the costumes, and habits of those picturesque and interesting, but fast vanishing people."

"I have visited and seen nearly two million of these wild people in the wilds of America, studying them and their modes everywhere in their own villages; and though they are everywhere falling

INDIAN NOTES

by the dissipation and diseases of civilized people, carried amongst them, I am bound in honour to say (and may it be as perpetual as the drawings in this Album) that they everywhere, learning my views, made me welcome, and treated me with honour and with kindness."

RECENT ACCESSIONS BY GIFT

From Mr. Daniel Carter Beard:

Model of balsa. Lake Titicaca, Peru.

Three arrows with stone points. Apache.

Flute. Sioux.

Coat with beadwork. Caughnawaga Iroquois.

From Rev. W. R. Blackie:

Celt. Copake Lake, Columbia county, New York.

Chipped implement blank. Hillsdale, Columbia county, New York.

From Mr. Reginald Pelham Bolton:

Twelve arrowpoints. Old Rag, Madison county, Virginia.

From Mr. William L. Calver:

Eighty-two negatives of Inwood, 1897-1915.

Six arrowpoints; blank; bone awl. Horse Stable rock-shelter, Tuxedo, Orange county, New York.

From Mr. Chester Comer:

Two hematite polishing stones. Arkansas.

From Mr. Jonas Crouse:

Collection of oldtime Seneca food products.

From Mrs. James C. Dorman:

Human skull. Orient, Long Island, New York.

From Lieut. G. T. Emmons:

Circular basket with annular base. Cowichan Salish.

Fraser river, near Yale, British Columbia.

From Mrs. Thea Heye:

Large storage basket, decorated on rim with shell beads.

Pomo. California.

Wooden plank from side of doorway, carved to represent an otter; wooden plank from side of doorway, carved to

INDIAN NOTES

represent two birds. Salish. Village of Malahat, Vancouver island, British Columbia.

From Mr. Ernest Ingersoll:

Snow-snake. Seneca. New York.

Stone net-sinker. Makah. Washington.

From Mr. Forest King:

Wooden mortar; wooden pestle. Montauk, Long Island, New York.

Ten arrowpoints; axe; celt. Gardiners island, New York.

From Mrs. Edward Henry Moeran:

Two beaded clubs.

From Mr. Clarence B. Moore:

Wooden mortar; wooden pestle; three wooden spoons; three silver pendants with perforated design. Seminole. Florida.

From Mr. W. H. Over:

Arikara skeleton.

From Mr. Edward Rapper:

Stone bead; two glass beads; steatite dish; half of stone pottery mold; pottery pipe; four fragments of pottery pipe; notched sinker; pottery disc, ten stone discs; hammer-stone. Cherokee county, North Carolina.

From Mrs. Alice L. de Santiago:

Glass-bead necklace. Yakima, Washington.

Small blanket; belt with loom. Navaho.

Beadwork head-dress. Osage.

Five arrowpoints. St. Louis county, Missouri.

Oval bowl with green glaze. Aztec. Valley of Mexico.

RECENT LIBRARY ACCESSIONS

ART précolombien. Poteries du Mexique, du Costa-Rica de la Colombie et du Pérou. Étoffes du Pérou. Pierres sculptées. Amulettes et bijoux . . . Paris, 1927. (Advance sheets with 17 photographic plates. *Gift of Mrs. Thea Heye.*)

ASSOCIATION DE LA PROPAGATION DE LA FOI. Notice (*et*) Rapports sur les missions du Diocèse de Québec, qui sont secourues par l'Association de la Propagation de la Foi. Québec, [various printers] 1839-74.

— Rapports (*et*) annales de la Propagation de la Foi. Montréal, [various printers] 1839-1923. 210 volumes. (*Gift of Mr. James B. Ford.*) See page 96.

INDIAN NOTES

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- Catalogue of the Astor Library (continuation). 4 vols.
Cambridge, 1886-88.
- BANDEIRA, Alípio. A cruz indígena. Porto Alegre [Brazil], 1926. (*Gift of Dr. Arthur D. Bandeira.*)
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NOTES

AN EXPEDITION to the Onondaga Indian reservation near Syracuse, New York, for the purpose of ethnobotanical reconnaissance, was made by Dr. Melvin R. Gilmore in the last week of October. It was late in the season for such work, and the time was short; but circumstances did not permit an earlier expedition, and one more prolonged was impracticable at the time. Even so, the visit was productive of results well worth while. The fruitfulness of the expedition was greatly augmented by the cordial and generous coöperation of the Onondaga people, and especially of Mr. Albert Schanandoah and his brother, Mr. Chapman Schanandoah. The former is a medicine-man of high repute in active practise of the old-time Iroquois herbal remedies, not only among his own people, but among the white people also.

Dr. Gilmore secured some seed stock of oldtime Iroquois cultivated crops for the Museum garden, together with some other specimens, and a greater mass of ethnobotanical information than was expected so late in the season. This good result was aided by the tardiness of the autumn and by the untiring and intelligent interest of Mr. Albert Schanandoah as informant.

At Onondaga Dr. Gilmore also met visitors from

INDIAN NOTES

other tribes of the Six Nations, who showed intelligent interest and willingness to coöperate, and who invited visits to their reservations. Among these was Mr. Jonas Crouse, a Seneca from the Cattaraugus reservation. After Dr. Gilmore's return to New York Mr. Crouse very generously sent to the Museum some specimens of oldtime Seneca food preparations.

DR. SAMUEL K. LOTHROP's work on The Indians of Tierra del Fuego will be published shortly as Volume X of *Contributions from the Museum*.

DR. BRUNO OETTEKING, curator of the Division of Physical Anthropology, returned to the Museum on October 10th after an absence of three months in Germany and Holland. Dr. Oetteking made a study of the American anthropological material in the Hamburg Museum für Völkerkunde,¹ attended the inauguration in Berlin of the new Kaiser Wilhelm-Institut for anthropology, genetics, and eugenics, on the occasion of the Fifth International Genetics Congress, and delivered an address at the third meeting of the Institut International d'Anthropologie held at Amsterdam. One of the features of this congress was the invitation by Prof.

¹ See pages 79-92.

INDIAN NOTES

Eugène Dubois to visit the Museum at Haarlem, Holland, where the venerable discoverer of the *Pithecanthropus erectus* remains demonstrated them and gave a lecture on the significance of the find as based on older and more recent studies carried on by himself.

By invitation Dr. Gilmore addressed the Rotary Club of Fort Lee, N. J., at its regular Wednesday luncheon on November 2. It developed that only one of the members there present had ever previously heard of the Museum of the American Indian, Heye Foundation, but several then expressed their purpose to visit it at their earliest opportunity.

THE NEWARK PUBLIC MUSEUM recently requested the aid of Dr. Gilmore in assembling an exhibit of aboriginal foodstuffs and food preparations. Dr. Gilmore was able to supply the Museum with a fairly extensive collection of material and with much detailed information on the subject.

AT THE Syracuse meeting of the Society for the Propagation of Indian Welfare in New York State, Dr. Gilmore by invitation made an address before the Society. Also at this meeting he was appointed chairman of the Society's committee on Indian antiquities.

INDIAN NOTES

THE MUSEUM will greatly appreciate the gift of any copies of the numbers of Volumes I and II of *Indian Notes* that correspondents may be able to spare, in order that requests from various libraries for those issues can be met.

IN THE Bulletin of the *Geographical Society of Philadelphia* for October, 1927, appears an article entitled "The Missouri River and the Indians," by Dr. Melvin R. Gilmore of the Museum staff.

THE new building of the Museum at Eastern boulevard and Middletown road in the Bronx, New York City, was entirely finished by the middle of November, 1926, and shortly thereafter the task of gradually transferring the study collections from the main building at Broadway and 155th street was commenced and continued until last summer. During this period 103 truckloads of ethnological collections and 82 of archeological specimens were transferred and nearly all of this great body of material has now been classified and arranged in the storage rooms in such manner as to be immediately accessible. Needless to say, the new annex is thoroughly fireproof, and by reason of its situation on a large block of land is flooded with sunlight. The tract, which is triangular and has an area of about six acres,

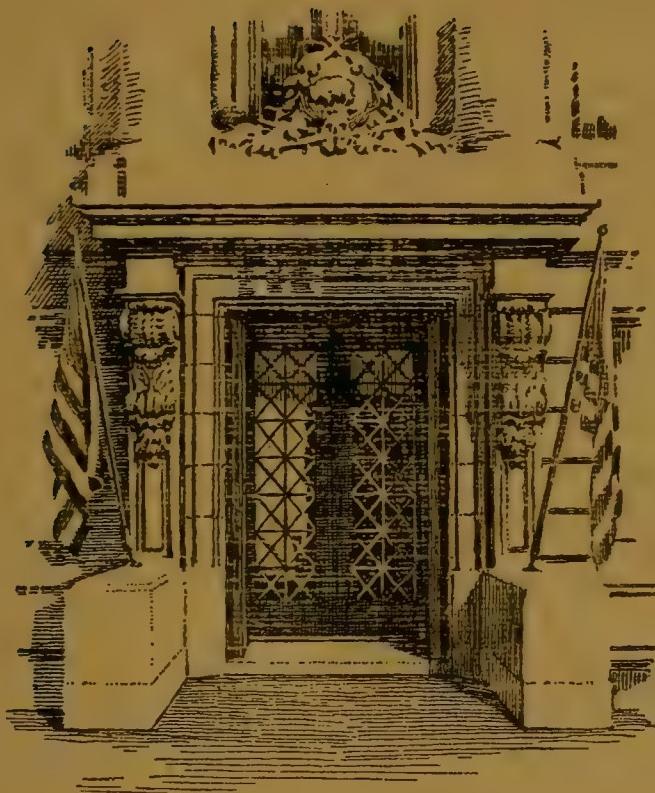
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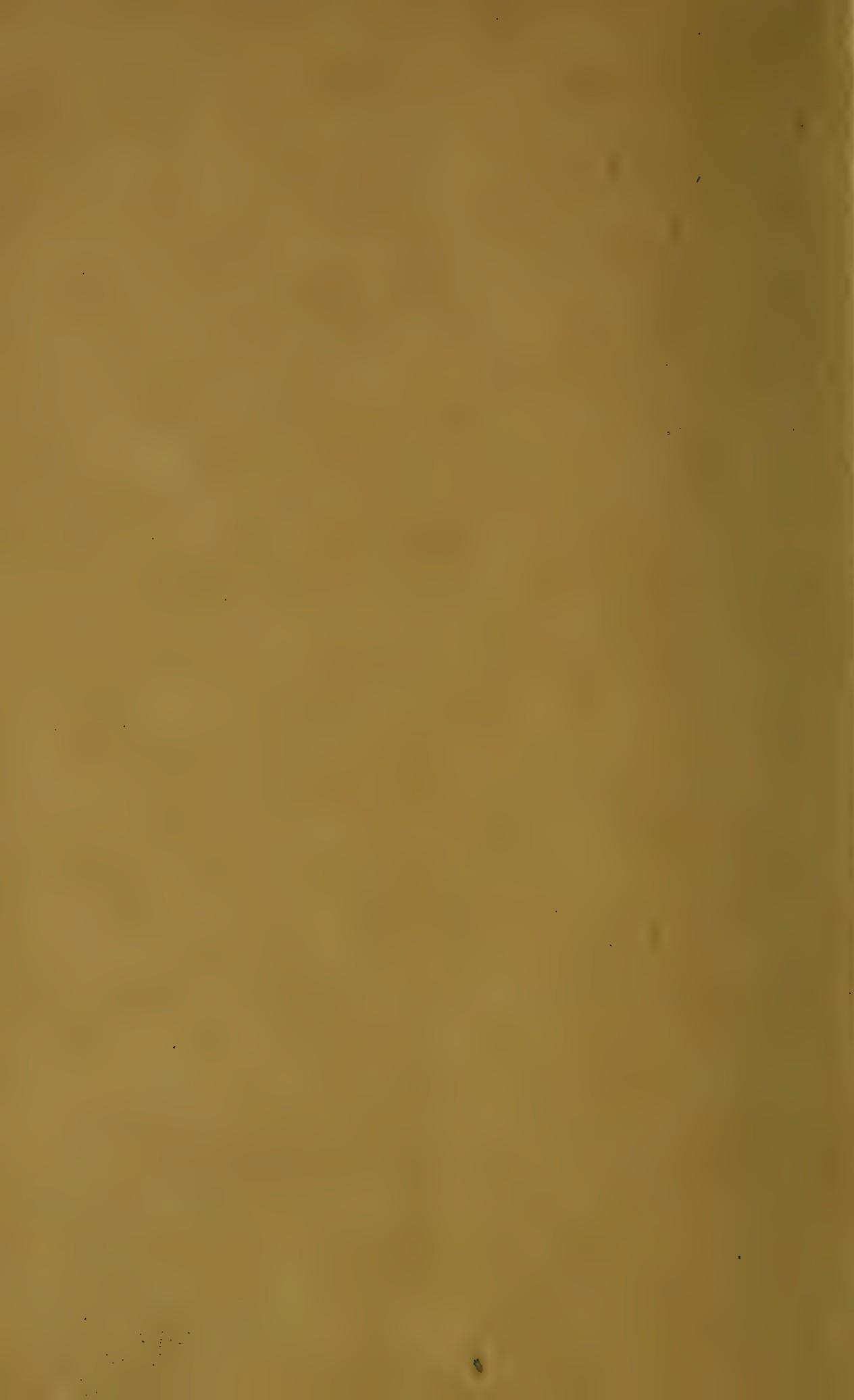
owing to the generosity of Mrs. Thea Heye, wife of the Director, has been graded and laid out in lawns, garden plots, and footpaths, and is known as the Thea Heye Garden. A tall iron fence on a concrete base, presented by one of the Trustees of the Museum, surrounds the tract.

The basement of the main building, relieved of the collections now at the new building, has been assigned to the uses of the James B. Ford library of the Museum, which is now being installed in its new quarters by Miss Ruth L. Gaines, Librarian, assisted by Miss Delight Ansley.

THROUGH the generosity of Mrs. Thea Heye an expedition to two recently discovered caves near Pyramid lake, Nevada, under charge of Mr. M. R. Harrington, has been made possible. Preliminary surveys show the caves to have been undisturbed and to be potentially richer in archeological material than the Lovelock cave, near the same site, which was partly excavated by the Museum a few years ago. It is expected that the exploration will require at least three months.

THE late Alanson Skinner's Traditions of the Iowa Indians appears in the *Journal of American Folk-Lore* dated October-December, 1925, but published in November, 1927.





INDIAN NOTES

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1928



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CONTENTS

	<i>Page</i>
Some Indian Ideas of Property. Melvin R. Gilmore.....	137
Fraudulent Black-ware Pottery of Colombia. Marshall H. Saville.....	144
A Porto Rican Three-pointed Stone. S. K. Lothrop.....	154
An Historic Iroquois Warclub. Louis Schell- bach.....	157
Divination by Scapulimancy among the Al- gonquin of River Desert, Quebec. Frank G. Speck.....	167
The Algonquin at Golden Lake, Ontario. Frederick Johnson.....	173
An Immense Pomo Basket. Arthur Wood- ward.....	178
Ruins in Southwestern Colorado. Ernest Ingersoll.....	183
Some Portraits of Thayendanegca. F. W. Hodge.....	207
A Matinecoc Site on Long Island. F. P. Orchard.....	217
Old Cradle from Taos, New Mexico. F. W. Hodge.....	231
Tracing the Pueblo Boundary in Nevada. M. R. Harrington.....	235
Recent Accessions by Gift.....	241
Recent Library Accessions..	244
Notes.....	261

INDIAN NOTES

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No. 2

SOME INDIAN IDEAS OF PROPERTY

MELVIN R. GILMORE

THE aboriginal Indian ideas of property-rights were not concurrent with those held by white men on that subject. For instance: white men have commonly held to the theory of individual property in land, and of the right of an individual to negotiate the purchase or the sale of land as property. Such an idea as this was entirely alien to the Indian mind. Therefore the common saying that the island of Manhattan was "purchased from its Indian inhabitants for the value of twenty-four dollars in traders' goods" is not true for the reason that the Indians did not and could not think of the possibility of conveying property in land. What they did conceive was the idea of admitting the Dutch settlers to live in the land with them as neighbors, to share its benefits.

INDIAN NOTES

But they had no idea of expropriating the land for a price. No Indians, of Manhattan or elsewhere, entertained at any time any such idea. Indians always said in opposition to such proposals, "We cannot sell the land, for it belongs not to us, but to all our people, to our children and our children's children as well as to us, and we cannot sell what is theirs."

When the Indians of Manhattan Island accepted trade goods from the Dutch at the time of agreement to permit them to live there, it was not with any thought of accepting a purchase price for the land. They thought of the goods given by the Dutch as being merely presents, as a pledge and token of good neighborly relations. The idea of alienation of the land was never in their minds.

In another paper¹ I have discussed the subject of Indian tribal domains and of intertribal boundary-lines. In the present paper I wish to discuss the subject of family holdings of land within the tribal domain, under common law of the tribe, for purposes of householding and of tillage in crops. What I have to say on the subject will be concerning those tribes which I know best, those of the Missouri River region—the Pawnee, Omaha, Oto, Ponka, Dakota, Arikara, Mandan, and Hidatsa.

¹ See *Indian Notes*, vol. v, no. 1, p. 59.

INDIAN NOTES

I wish also to say something in regard to popular vested rights in the benefits of natural resources, even those lying within the domain of some other tribe. This was a matter of intertribal reciprocal custom and courtesy. It was felt that all things necessary to human life and comfort should be accessible to all people and should be monopolized by none to the exclusion of any.

In this category may be listed all useful mineral resource; temporary resort to mineral waters and thermal springs for therapeutic use; the right to gather plant products for alimental, medicinal, cosmetic, manufacturing, dyeing, and other uses; and the taking of game animals, birds, and fish.

For example, some mineral products were found in the Pawnee country which were not in the Omaha country. Some other minerals were found in the Omaha country which were not in the domain of the Pawnee nor of the Oto. Still others were in the country of the Oto and not in either the Pawnee or the Omaha country. Likewise certain useful plant products abounded in the land of one or other of the tribes and were scanty or absent in the territories of other tribes. Like conditions might exist with regard to certain animal resources. In such cases reciprocal privileges were mutually allowed.

The slaughter of the buffalo was not an indi-

INDIAN NOTES

vidual enterprise but a corporate community industry, carried on under strict police regulation according to tribal laws. Any infraction of these regulations was strictly and severely punished. The regular buffalo hunt was a community expedition under the lead and control of responsible officers. Under the direction of these officers all persons taking part in the expedition were assigned to their several stations in the various parts of the work of slaughter and of preparation of the meat and the final distribution of the meat and other products.

But the grazing habits of the buffalo, feeding together as they did in very large herds, caused them to range over areas of hundreds of miles in extent, moving across intertribal boundary-lines. Thus by the movement of the herds a tribe might sometimes be deprived of any opportunity to obtain the necessary meat and other products of the buffalo. For example, the case might be that the buffalo had all gone out of the Omaha country and over the line into the territory of the Pawnee. In such a case the Omaha officers applied to the authorities of the Pawnee and received permission to follow the herds into the Pawnee country, and submitted themselves under the direction of the Pawnee officers of the hunt and according to the regulations of Pawnee law. On the other hand, if

INDIAN NOTES

a Pawnee party went into the Omaha country it submitted to Omaha regulations, under Omaha officers.

In the Oto country, near the site of the present city of Lincoln, there was a salt marsh from which, in the dry season, salt was obtained, not only by the Oto, but also the people of the neighboring tribes, the Omaha and the Pawnee. In the Kansa country also there were good deposits of salt. The Kansa had no thought of interposing any objection to their neighbors, the Pawnee and other tribes, resorting thither to take salt.

In the country of the Ponka was a deposit of a ferruginous shale which was used as one of the ingredients in making a black dye. The Ponka freely permitted the Omaha, the Pawnee, and any others who wished to make use of it to take shale from this deposit.

The famous catlinite quarry is in the country of the Eastern Dakota, the Santee, but expeditions from many other tribes within a radius of hundreds of miles resorted to it without hindrance from the Dakota, in order to obtain the material from which to make their ceremonial pipes.

And thus it was with the deposits of gypsum in the southern part of the Pawnee country; the deposits of pure kaolin in the western part of the country of the Teton Dakota; of other clays for

INDIAN NOTES

other uses in various deposits in the territories of different tribes; the deposits of an antiphlogistic earth found in the country of a tribe in what is now eastern Colorado; deposits of flint, of pottery clay, etc. All such deposits were freely welcome to working parties from other tribes to take what they required for their immediate needs.

Tenure of tribal land by individuals and groups within a tribe was determined by preëmption and occupancy in use. Such parcels of ground might be held for the purposes of the site of a family dwelling, a field for growing crops, or for a burial-site.

All these tribes lived in village communities. According to its population a tribe contained one or numerous villages. In laying out a village after a complete removal, or in founding a new village as a colony from one already established, the heads of families chose the sites upon which their several dwellings were to be erected within the limits determined by the committee on location as the bounds of the new village. After the location of dwelling-sites the next act was the choice of fields and garden-sites. Preëmption of such a site was indicated by the claimant marking out its bounds by stakes, stones, or earth mounds. A claimant's boundary-marks were respected by all others. In case of dispute, opposing claimants submitted

INDIAN NOTES

their case to arbitration and abode peaceably by the decision of the arbiters. It was held that contentious dispute about land-holdings would always bring ill-fortune to both parties to the controversy: the land is holy, and any selfish contention in regard to a sacred thing would bring nothing but evil results. So the people religiously abstained from any quarreling over land, and no one would think of trying to seize a piece of land occupied by another. Such impiety they felt sure would entail severe and proper punishment. I find this idea commonly prevalent among the several tribes of my acquaintance. The Hidatsa have a story bearing on this principle. The story is of a black bear which took possession of the den of another. The punishment which befell the aggressor was that he became crazy.

When an individual or a family had set up title to hold a piece of ground for planting, it was an undisputed possession so long as that individual maintained the use of it. If a piece of ground was abandoned by its tenant, or if the tenant died, then the ground might be taken up by another. In the case of death of the tenant of a garden-site a near relative would have preference in succession to its tenancy.

The produce from individual holdings of land were the property of the individual producers, but

INDIAN NOTES

all persons in the tribe who wished to do so had the right to take up such area of unappropriated land as could be tilled by them. Likewise the wild fruits, nuts, roots, and tubers harvested and prepared by anyone were the property of the person who had thus by individual effort conserved and possessed them.

So, likewise, any individual might acquire property in mineral products which he had mined, and in all the objects of his own handicraft. But no person, nor any group of persons, nor even a tribe, might monopolize land or water, or prevent, to those who had need of them, the utilization of the gifts of Nature. Such were the commonly accepted Indian ideas as to property-rights.

FRAUDULENT BLACK-WARE POTTERY OF COLOMBIA

MARSHALL H. SAVILLE

NEARLY twenty-five years ago pottery vessels of black-ware representing animals, human figures, and other forms of a bizarre character, unlike any ceramic product known to ancient America, commenced to make their appearance in large numbers. These specimens, which originated without question in Colombia, were reputed to have been found in prehistoric graves in the Cauca valley, notably

INDIAN NOTES



FIG. 34.—Fraudulent black-ware pottery from Colombia.
Height, $4\frac{1}{4}$ to $5\frac{1}{8}$ in. (2/6326; 8/6306, 7806, 7815)

INDIAN NOTES

in the region between Manizales and Medellin. The first illustrations of the ware, about two hundred and twenty-five in number, appeared in the published catalogue of the Leocadio Maria Arango collection in Medellin, and from the fact that the specimens were included in the gatherings of this well-known Colombian antiquary, some students were inclined to regard them as genuine.

About the same time a considerable number of pieces were received by and became a part of the archeological collections of the American Museum of Natural History then under my care, and I at once pronounced them to be probably fraudulent for they did not seem to reflect the spirit of true Indian art.

About the time that the Museum of the American Indian, Heye Foundation, had its inception twenty years ago, New York was flooded with examples of this ware, which were sold in several places in the city, notably in one of the largest department stores, the minimum price being twenty-five cents each. The vast quantity of the ware and the extremely low price at which it was at first sold seemed to preclude the probability that anyone could produce it at a profit, as the pieces were not molded, but modeled. There is hardly an American or European museum that does not possess examples of this pottery.

INDIAN NOTES



FIG. 35.—Fraudulent black-ware pottery from Colombia.
Length, 4 to $6\frac{1}{2}$ in. (2/6045, 6280; 8/7825)

INDIAN NOTES

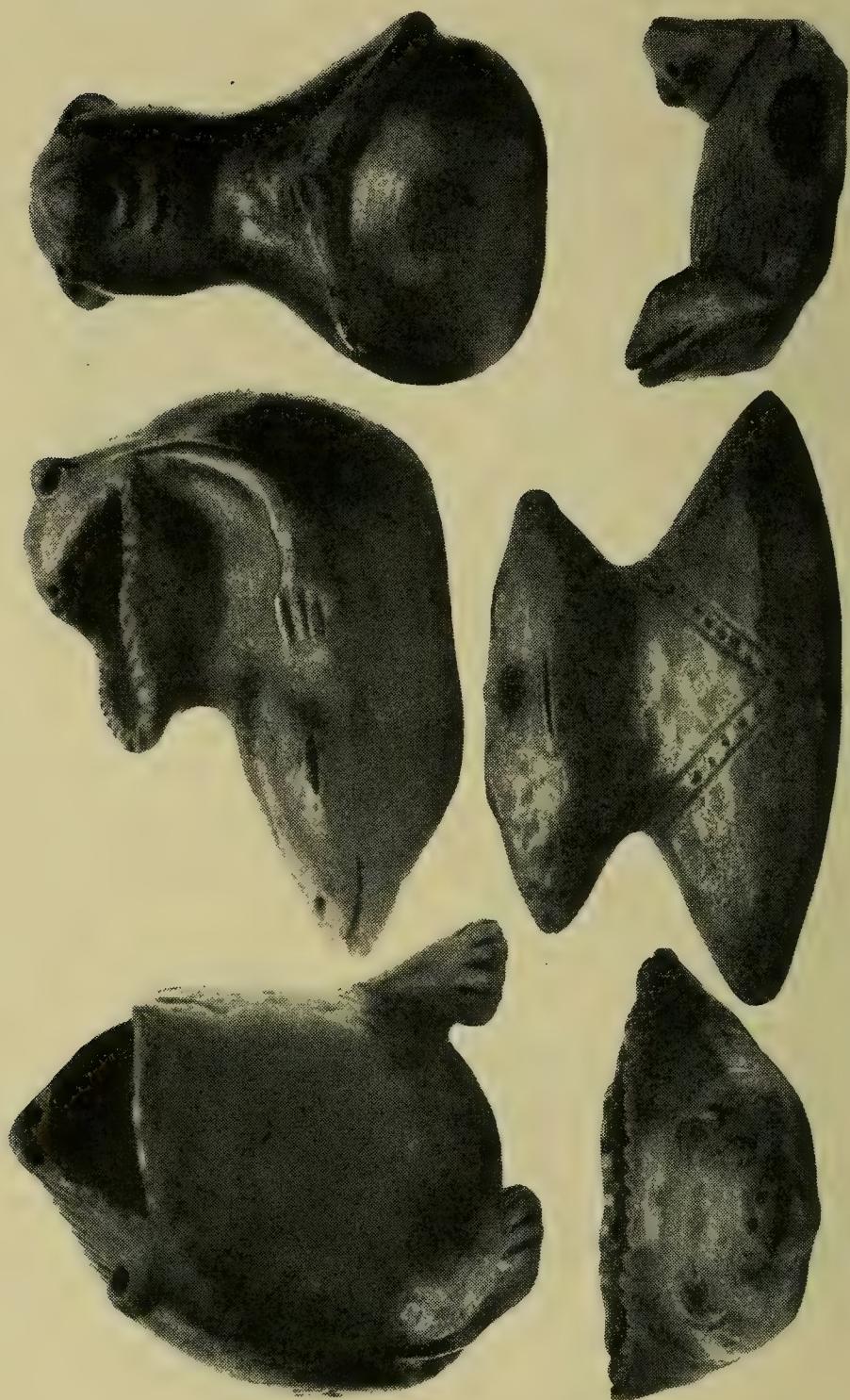


FIG. 36.—Fraudulent black-ware pottery from Colombia. Length, 4 $\frac{1}{8}$ to 7 $\frac{1}{8}$ in. (2/6150, 6152,
6153, 6156, 6194; 8/7833)

INDIAN NOTES

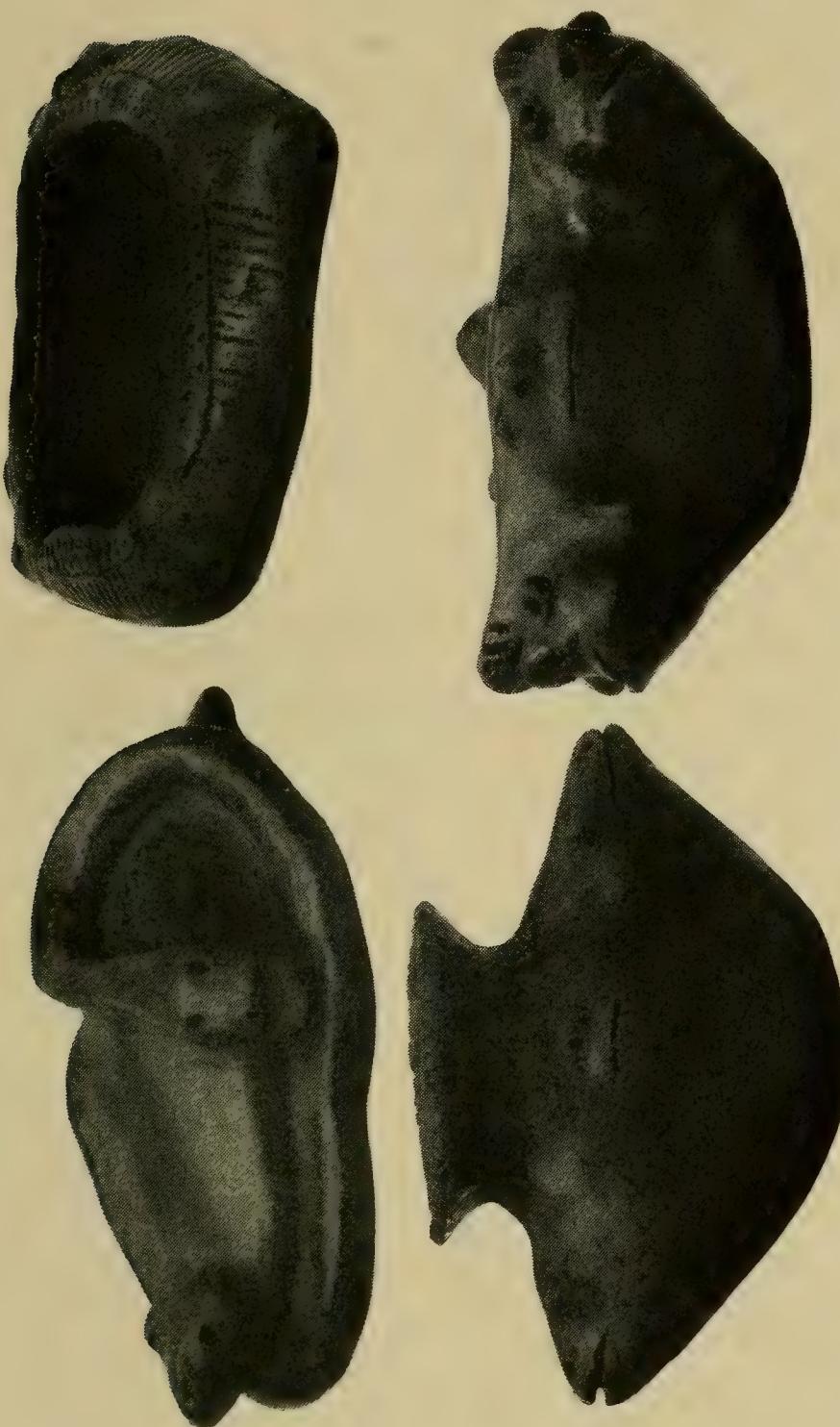


FIG. 37.—Fraudulent black-ware pottery from Colombia. Length, $5\frac{1}{2}$ to $6\frac{7}{8}$ in. (2/6155, 6215, 6334, 6344)

INDIAN NOTES

As it seemed highly desirable to procure specific information in regard to this troublesome pottery, when I planned my first trip to Ecuador and Colombia in 1906, under the auspices of Mr. Heye and his mother, one of the problems which I resolved to settle was that of the Colombian black-ware, by visiting the region where it was reputed to have been recovered by excavation. The work in northern South America, however, proved to be much more extensive than I had expected at the outset, so that no member of the various expeditions sent to Colombia in succeeding years was able to reach the Cauca valley.

A collection was brought out and deposited in Neuchatel by Fuhrmann in 1910-11, and described by Delachaux, with many illustrations, as genuinely ancient, notwithstanding the fact that he had received an expression of the opinion of Drs. Seler and von den Steinen that they were not old, but pertained to modern Indians.

Since this pottery first made its appearance, the manufacture of fraudulent earthenware in Bolivia, Ecuador, and Guatemala, has been traced to its sources, as had been done in Mexico many years before. These later productions further convinced me, if further conviction were necessary, that the black-ware pieces are not only fraudulent so far as their antiquity is concerned, but that they are

INDIAN NOTES

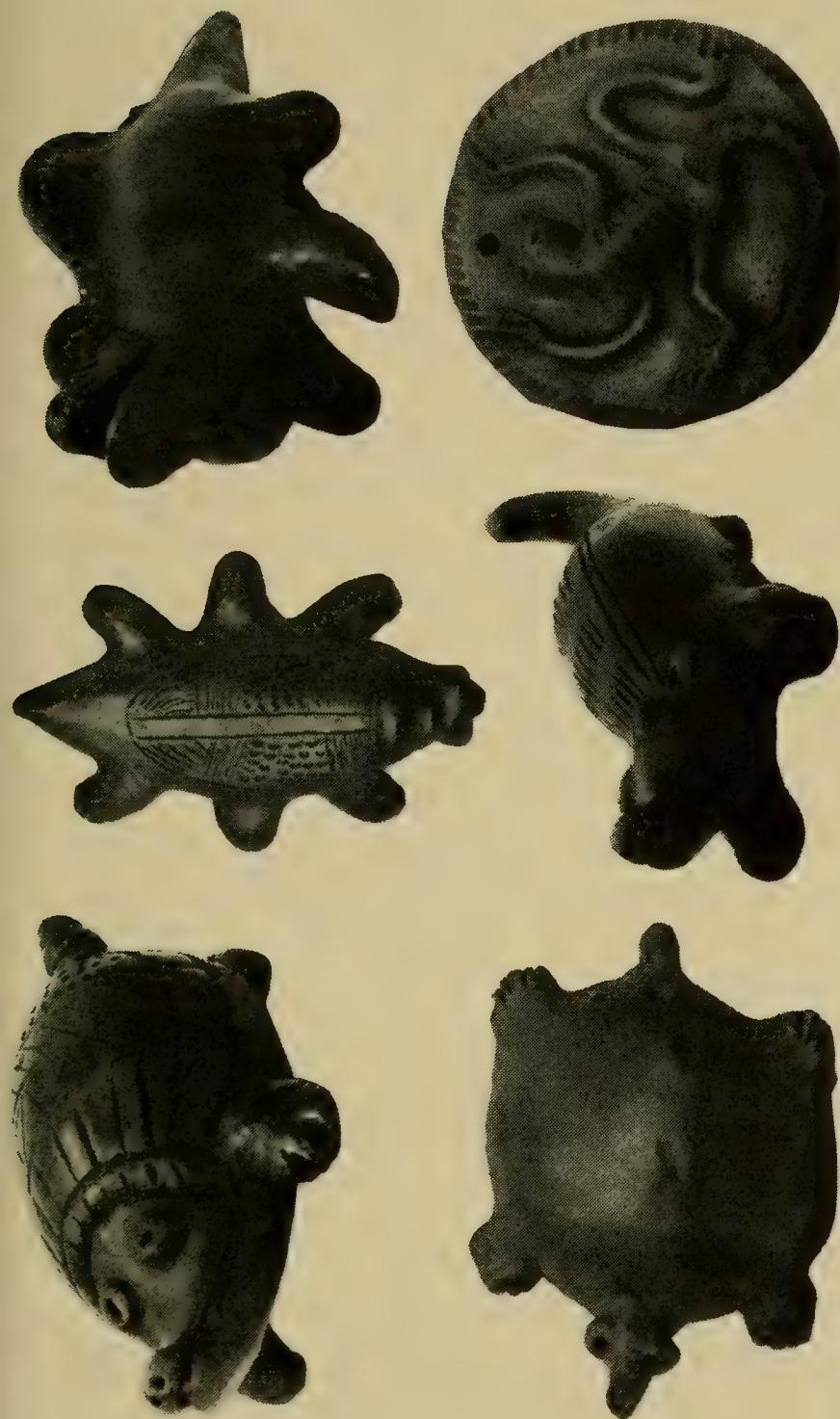


FIG. 38.—Fraudulent black-ware pottery from Colombia. Length, 5 to $6\frac{1}{2}$ in. (2/6212, 6222,
6229, 6237, 6246; 8/7843)

INDIAN NOTES

not to be considered even as artifacts of modern Indians.

Now the question has been definitely run to earth by Sr. Montoya y Flores, president of the Academia Antioqueña de Historia, who has placed us in possession of the facts relating to the manufacture of the objects. In his paper, *Ceramicas Antiguas Falsificadas en Medellin*, Sr. Montoya y Flores informs us that they were first fabricated by a Colombian named Luciano Orta and that the work was continued by the brothers Pascual and Miguel Alzate, probably aided by their father, Julian, a skilful mounter of birds and insects, who probably worked for a Mr. Wright, dealer in objects of natural history and antiquity. The results of their questionable industry was placed on the market by Wright, who, through the medium of an Indian, disposed of the pieces to unsuspecting collectors. The business became so successful that it was transferred from Medellin to Bogota, and Montoya y Flores informs us that in 1920, Wright, in association with Pascual Alzate, manufactured and sold a large number of the spurious objects in that city.

It is deemed of importance to place before the public, and especially before custodians of museums, these facts taken from the paper of Sr. Montoya y Flores, which was published privately and in an

INDIAN NOTES

obscure place, and therefore is not likely to be readily available.

In a catalogue of American antiquities disposed of by public sale at the Hotel Drouot, Paris, in December, 1927, illustrations of specimens numbered 271 and 272 show two examples of this fraudulent black-ware pottery representing seated human figures and measuring respectively 40 and 43 centimeters in height, which were sold for the preposterous sum of 11,400 francs, or about \$450 for the two pieces!

In order that this fraudulent ware may be identified, we illustrate (figs. 34-38) a selection of specimens in the study collections of this Museum.

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INDIAN NOTES

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A PORTO RICAN THREE-POINTED STONE

S. K. LOTHROP

A RECENT acquisition by the Museum is a Porto Rican three-pointed stone unusual in type and unique in size (fig. 39). It measures no less than $17\frac{1}{4}$ inches in length by 10 inches in height, while the weight is $31\frac{1}{4}$ pounds; hence it is nearly twice the size of the average objects of this form. In the Trocadero in Paris there is another specimen of unusual dimensions, but it does not approach the Museum's new specimen in size.

Archeologists have classified Porto Rican three-pointed stones in several distinctive groups. In general, the stones of the type to which this piece belongs are carved with a head at one end and a pair of legs at the other, but the Museum's specimen has a projecting head at each end. This feature is unusual but not unique, for a few other examples are known.¹

¹ See J. W. Fewkes, *A Prehistoric Island Culture Area of America*, 34th Ann. Rep. Bur. Amer. Ethnol., Washington, 1922, pl. 105, a.

INDIAN NOTES



FIG. 39.—Three-pointed stone from Florida Adentro, Porto Rico. Length, $17\frac{1}{4}$ in.; weight, $3\frac{1}{4}$ lbs.
(15/4580)

INDIAN NOTES

Porto Rican archeology is unusual because there have come to light many well defined though peculiar types of stone carving of which no descriptions have been found in the works of early historians and for which no adequate explanation has been advanced. Among these mysterious objects three-pointed stones must be numbered. Indeed, their very name is a cloak to hide our really complete ignorance of their function. Large ovate stone rings, usually spoken of as "collars," are an equally puzzling and unexplained product of the aboriginal population. Naturally many attempts have been made to throw light on these objects, and there have been published a number of theories, some of them obviously fantastic, to elucidate them.

One of the sanest explanations of the three-pointed stones and the collars is that of J. J. Acosta.² He has suggested that these two strange objects went in pairs and that they were lashed together to form a serpent idol. Fewkes³ has illustrated a pair thus assembled, but raises several reasons for doubting the validity of the association. From its very size the three-pointed stone

² In Iñigo Abad y Lasierra, *Historia Geográfica, Civil y Natural de la Isla de San Juan Bautista de Puerto Rico*, Puerto Rico, 1866, p. 51, note.

³ *The Aborigines of Porto Rico*, 25th Ann. Rep. Bur. Amer. Ethnol., Washington, 1907, pl. lxix, a.

INDIAN NOTES

here illustrated can scarcely have been attached to a collar, for the curve of its base describes an arc much larger than that of any stone collar yet seen. Indeed, the total length of this three-pointed stone is equal to the diameter of the average collar. This specimen then serves to invalidate one of the less improbable theories as to the nature and use of two problematical types of Porto Rican stone carvings.

AN HISTORIC IROQUOIS WARCLUB

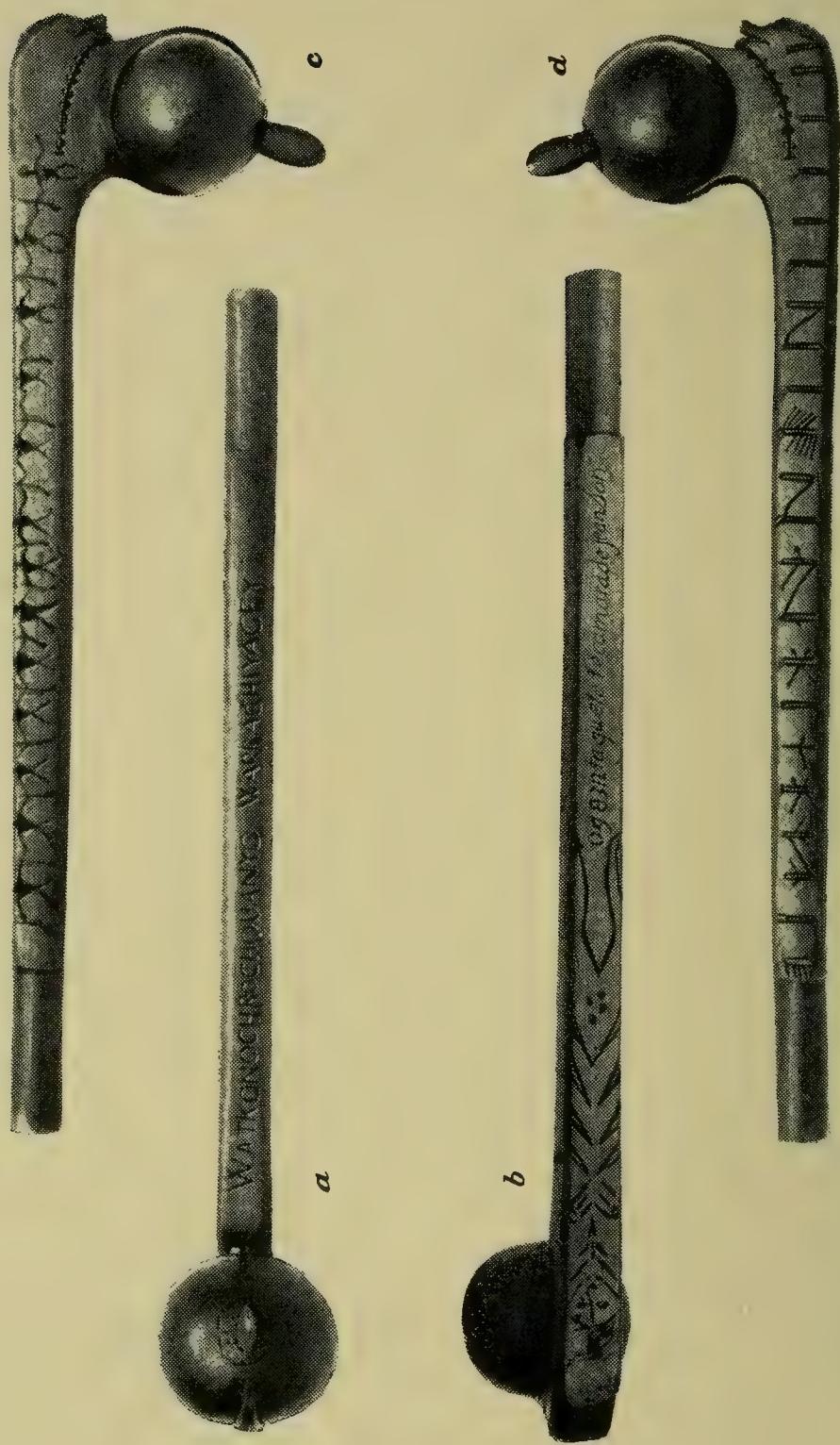
LOUIS SCHELLBACH

AMONG the recent acquisitions by the Museum is an Iroquois warclub which for historical interest perhaps exceeds any other object of its kind in the collections.

This implement, nearly 23 inches in length, is provided with a typical spherical head of a single piece of wood with the handle, inserted in which is a leaf-shape blade of cast-iron. On the handle are the following incised or burnt inscriptions and figures, in addition to some slight ornamentation (fig. 40):

- (1) "Watkonochrochquanyo Warraghiyagey."
- (2) "Og8entaguete le camarade jeanson."
- (3) A row of thirteen joined human figures, each with a gun.

INDIAN NOTES



[158]

FIG. 40.—Onondaga warclub presented to Sir William Johnson. (15/4230)

INDIAN NOTES

(4) A row of exploit marks designed to record the number of times the owner engaged in battle and whether or not he had been wounded.

1. To gain an understanding of the inscription dealing with the name "Warraghiyagey" (fig. 40, *a*) we must go back to the year 1746 when the Mohawk, the "Keepers of the Eastern Door" of the Iroquois, adopted Sir William Johnson and invested him with the name. It was the custom of the Iroquois in adopting a person to confer on him the name of one who formerly dwelt among them but who had died; in this manner names were borne from generation to generation and doubtless through various mutations their meanings and the reasons for conferring them were ultimately lost. And should an adopted person be given rank, the name applied would be that which had been used by a person holding the same rank in the past.

Following this custom, by reason of the high esteem in which the Mohawk held Sir William Johnson (1715-1774), and "flattered by his association with them upon terms of such generous equality, . . . the Mohawks adopted him as a member of their nation, and invested him with

INDIAN NOTES

the rank of war-chief.”¹ This was in 1746, on August 8 of which year “both divisions [of the Iroquois]² entered Albany . . . the Mohawks in full panoply, at the head of whom marched their new war-captain Johnson, upon whom they had conferred the name of War-ragh-i-ya-gey, signifying, it is believed, ‘Superintendent of affairs’—dressed, painted and plumed as required by the dignity of his rank.”³

Notwithstanding the interpretations given by Stone and others,⁴ Mr. J. N. B. Hewitt of the Bureau of American Ethnology⁵ writes:

“It has never been my good fortune to meet an Iroquois speaker who knew definitely what was the Mohawk name of Sir William Johnson. So without a correct form of it, it is idle to attempt to supply a satisfactory meaning to it. But there

¹ William L. Stone, *Life and Times of Sir William Johnson*, Bart., Albany, 1865, vol. i, p. 209.

² A political feud existed among them, dividing them into two divisions—the Mohawk, Onondaga, and Seneca forming one, and the Oneida, Cayuga, and Tuscarora the other.

³ Stone, *op. cit.*, p. 210.

⁴ Stone states also (*ibid.*, p. 210, note) that some authorities have interpreted it to mean “One who unites two peoples together,” and in the brief sketch of Sir William Johnson in Appleton’s *Cyclopædia of American Biography* (iii, p. 451), the meaning “He who has charge of affairs” is given.

⁵ The Museum wishes to express its appreciation of the aid rendered by Mr. Hewitt in interpreting the names on the tomahawk. We quote copiously from the communication in which Mr. Hewitt records the valued data requested of him.

INDIAN NOTES

seems to be no question that as he was adopted as a war-chief of the Mohawk, the name of adoption must have been a well-known name of some war-chief. This circumstance, it seems to me, rules out the suggested meaning, 'Superintendent of Affairs.' He did not become such until many years later than the date of his adoption as war-chief. The name *War-ragh-i-ya-gey* appears in literature in about twelve different spellings. It is not feasible to determine its notional components from these variant orthographies."

Respecting the term *Watkonochrochquanyo* (fig. 40, *a*) we are again informed by Mr. Hewitt that it is not correctly inscribed. "In the Powellian alphabet of the Bureau," he writes, "it would appear as *Wä'tkoñnoⁿ'ro'kwa'nyoⁿ*, which means, 'I present it to thee freely out of respect,' i.e., 'I present it to thee as a token of the respect I have for thee.'"

It is therefore established that the tomahawk was presented to Johnson, but by whom?

2. In seeking to promote the amity of the Iroquois and English, Johnson, as is well known, made many personal friends among the natives and gathered about him various influential warriors and sachems. Among the number was Osegueandageghe, an Onondaga warrior, who for some years had lived in close association with

INDIAN NOTES

Frenchmen and Catholic Iroquois at Oswegatchie, known also as La Présentation, the site of the present Ogdensburg, New York—an association which made of Otqueandageghte a useful ally of Sir William and explains why the inscription was carved in French.

In April, 1758, came the outrages on the German Flats by a party of Indians of Oswegatchie, of whom several were killed by the inhabitants. Among them, it appears, was Otqueandageghte, who in the meantime had forsaken the English cause.⁶ This outrage caused the militia to be ordered to take the field and rendezvous at Canajoharie, where Sir William met them on the 4th of May to lead them against the enemy.

Stone⁷ now remarks: "The Baronet arrived at Canajoharie in the evening, and attended a dance of their young warriors, having the scalp of one of the hostile Indians engaged in the recent irruption, who had been killed at the German Flats. He [the owner of the scalp] is thus spoken of in the journal—in the handwriting of Peter Wraxall [Johnson's secretary]:

" 'The body of Otqueandageghte, an Onondaga warrior, who lived for some years at Swegatchie, and formerly a mate of Sir William, was found.

⁶ Stone, op. cit., vol. II, p. 62.

⁷ Ibid., p. 63.

INDIAN NOTES

His name was engraved on the handle of his knife, and how often he had been to war, together with this inscription *Otqueandageghte le camera de Jeanson.*"

We therefore have documentary evidence that the erstwhile owner of the warclub was Johnson's friend Og8entaguete, whose name is inscribed thereon (fig. 40, *b*) as it was inscribed in some modified form on the knife found with his body.

Regarding the name and its association, we quote again from Mr. Hewitt:

"There seems to be no ground for doubting that the person who gave the warclub to War-ragh-i-ya-gey was identical with the person whose dead body was identified by an inscription on the handle of his knife. . . . If the inscription on the knife-handle be correctly copied, it indicates that the carver, probably to lessen his labor, set apart the final syllable *de* of the noun *camarade* (misspelled in the inscription) to serve for the final syllable of the noun and for the preposition *de*, of, in the French. So that the inscription recorded the fact that 'Otqueandageghte (was) the comrade of Jeanson [Johnson].' This verifies the phrase, 'formerly a mate of Sir William.'

"The name Otqueandageghte in the Powellian alphabet of the Bureau would be written *Hotkwĕn'-tăke're*. It means, 'He who bears a paunch or

belly (by means of the forehead-strap).' This special verb denotes the specific meaning noted in the parenthesis. The first written form is the English method of writing the name. The spelling on the warclub handle, Og8entaguete, is approximately the French way of recording the name. In the latter a *t* has inadvertently been omitted. It should follow the initial *O*, and the name would then be Otg8entaguete."

On the warclub there appears the phrase, "Og8entaguete le camarade jeanson," which is, with minor exceptions of errors in spelling, identical with the phrase incised on the knife-handle. Of this Mr. Hewitt says:

"In the present instance the French *camarade* is properly spelled. But here, as in the other instance, the final syllable *de* is made to serve both for the final syllable of the noun and for the French preposition *de*. So that this phrase was doubtless 'Otg8entaguete le camarade jeanson,' i.e., as explained above, 'Hotkwēⁿ'tāke'te' (is) the comrade of Johnson.'

"There is no evidence that 'Paunch-Bearer' was other than an Onondaga warrior of average capacity and renown."

3. The thirteen armed figures on the right side of the warclub handle (fig. 40, *c*) evidently signify the thirteen original Colonies or "Fires."

INDIAN NOTES

4. The row of exploit marks on the left side of the handle (fig. 40, *d*) are characteristic of a custom of the Iroquois to record events, such as these represent, either on their weapons or on a board kept in the lodge. As early as 1666 a record of such markings as employed by the Iroquois was made.⁸

In addition to the inscriptions and picture-writings mentioned, on the back of the club-handle, above the Iroquois-French inscription, is an outline figure of a man bearing on his body the same peculiar kind of wound marks noted in the document cited.

With the historical data available and with the courteous assistance of Mr. Hewitt especially in regard to the Iroquois names, we are enabled to reconstruct a fairly complete story of this interesting weapon.

Otqueandageghe (*Hotkuēn'tāke' te'*), an Onondaga warrior, had lived for some time at Oswegatchie, or La Présentation, the present Ogdensburg, where he became intimate with the French Indians and learned the French language. Being weaned away from this allegiance, Otqueandageghe became a close friend of Sir William Johnson

⁸ Paris Doc. No. 1 in Documents Relating to the Colonial History of the State of New York, Albany, 1855, vol. ix, opp. p. 50; also Documentary History of New York, Albany, 1849, vol. 1, bet. pp. 8 and 9.

INDIAN NOTES

before he was created a baronet in 1755, and "colonel, agent and sole superintendent of the affairs of the Six Nations and of other northern Indians" by George II in the following year. Indeed so close was their friendship that Otqueanda-geghe was spoken of as Johnson's "mate," and he presented to the Englishman his own warclub inscribed with an expression of friendship. Later he forsook the English cause and in the outrages on the German Flats in the Spring of 1758, was killed. With his body was found a knife bearing an inscription practically identical with that on the warclub.

How the weapon found its way to England may only be conjectured—possibly it was taken thither by Sir William's son John when he fled to Montreal in 1775 and embarked for the land of his father. In any event it lodged in course of time with an English collector to whom the inscriptions obviously had no significance, and in turn was exchanged with an American collector who brought it to the Museum.

INDIAN NOTES

DIVINATION BY SCAPULIMANCY AMONG THE ALGONQUIN OF RIVER DESERT, QUEBEC

FRANK G. SPECK

AN instance of typical scapulimancy—divination by reading the cracks and burnt spots after scorching an animal's shoulder-blade over the coals of a fire—was observed among the semi-nomadic Algonquin who form the River Desert band at the headwaters of Gatineau river, Province of Quebec.¹ The observations recorded are of contemporary interest in view of the recent study of divination among the Algonkians, by Dr. John M. Cooper (to appear in the Schmidt Anniversary Volume) and those of the writer among the Montagnais-Naskapi farther north. The mantic practices of the River Desert Algonquin show complete uniformity with similar magic procedure among the surrounding groups.

The wife of Michele Buckshot, a chief of the River Desert band on the reserve near Maniwaki, Quebec, performed the shoulder-blade divinational reading twice in my behalf during a visit to this group in the winter of 1926-27. For such a purpose the deer scapula is ordinarily used, though in

¹ A few notes on the material culture of the band, entitled River Desert Indians of Quebec, appear in *Indian Notes*, vol. iv, no. 3, July, 1927.

INDIAN NOTES

this instance sheep shoulder-blades had to be substituted. To perform the rite she required the seclusion of her log cabin at night, without light and with no one else present, *not even a dog*. She insisted on my not remaining during the procedure,

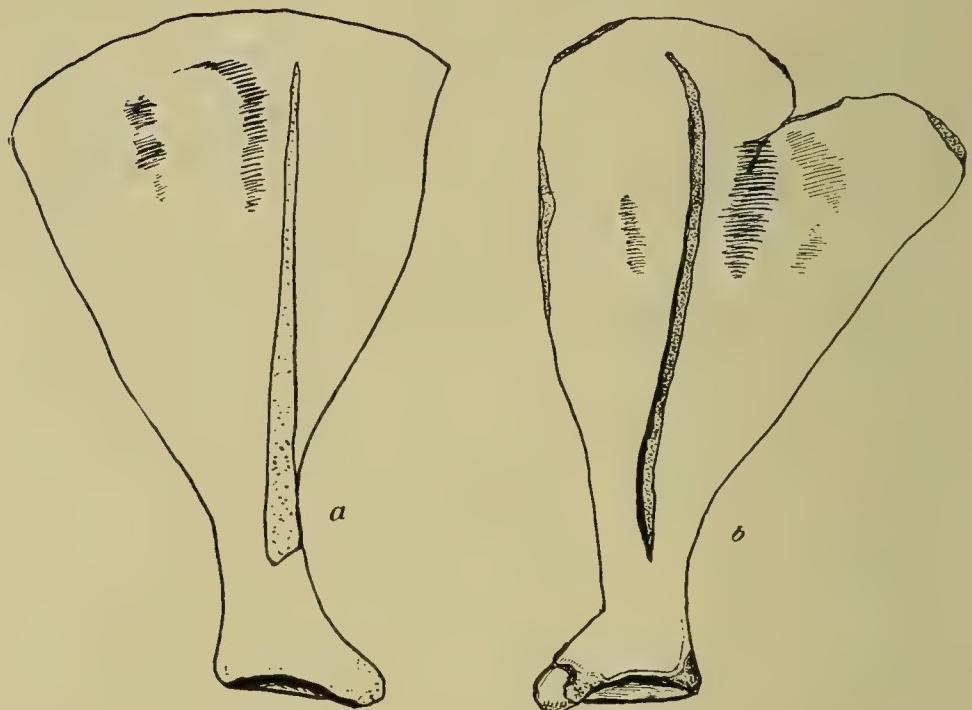


FIG. 41.—Scapula divination, Algonquin of River Desert, foretelling: *a*, separation of traveling companions; *b*, non-delivery of message

saying that if another individual were present his likeness would appear on the plate of the bone when the burning began. An analogy with the camera! She told me, however, that she would hold the dried shoulder-blade before the coals of

INDIAN NOTES

her fire and think of the person in whose interests she was seeking information of the future. The bony tissue would crack and scorch when it became overheated, she declared, and by the nature of the burnt markings she would determine the augury. She expected the scapula to produce an answer to "what she wished to know." And to illustrate her confidence in the belief she added that she had occasionally been able to foretell by this means that someone was coming from afar.

The rite was undertaken several days before my proposed departure from the settlement. The next morning I went to her to receive my forecast. She produced the bones which showed cracks and burns as indicated by shading in the accompanying sketches (fig. 41), giving me the following interpretations of the marks: *a* announces that I and my brother, who were traveling in company at the time, would soon separate, both going in different directions; *b* denotes that while the two of us were still together, before separating (referring to the burnings on the right side of the "spine" of the scapula indicated by dotting), one of us would miss a message, in the form of a letter (the shading to the left of the "spine"), she assumed, that was coming toward us. In her first reading Mrs. Buckshot was only moderately clever. She could have inferred from former con-

INDIAN NOTES

versations that upon our departure we intended taking opposite directions of travel. She was not surprised in learning that she was right, as usual. In the second she made a clever guess; for I learned later that a dispatch had been wired to me from

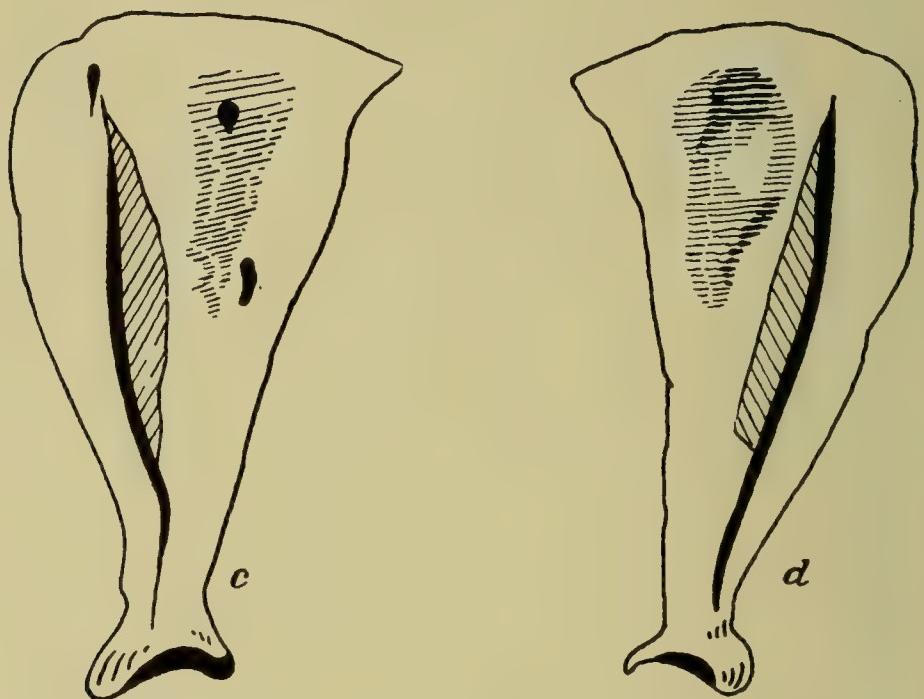


FIG. 41A.—Hare-scapula divination showing: *c*, coming of a letter; *d*, a visitor in the house

my home, which had to be returned as not possible to be delivered!

In 1928 again, when I arrived unexpectedly at the village near Maniwaki, Mrs. Buckshot announced her certain expectation of seeing me and of having had forewarning of a letter that was some weeks

INDIAN NOTES

before received from me. She had ascertained these events by hare-scapula scorching, and produced the specimens (fig. 41A) as exhibits. In *c* the burnt spot within the scorched area denoted the letter later received; the little hook at the lower right side was a "pointer" to it. In *d* the light unburned blotch inside the burnt oval represented me as a visitor inside her hut.

The informant called her performance by several terms, the direct one being *kwəs·ábəndjigən*, "fortune telling" (cognate with Montagnais *kwəcábə-tcigən*, "conjuring"); others, *məzínages·i·ge*, "signs produced by markings," or "writing," and *andóganas·ige*, "foretelling."

While discussing the topic of shoulder-blade divination with the informant, I learned also that in this band the pelvic-bone of the beaver is well known as a device in hunting divination. The method is identical with that so frequently played by the Montagnais-Naskapi as I have seen it, and also recorded for the surrounding bands by Dr. Cooper, as I learn through correspondence, and by Mr. Frederick Johnson, who proved its occurrence among the Algonquin of Golden Lake, Ontario, last summer. Dr. Davidson traces it among the Têtes de Boule. The hunter resorts to the beaver-pelvis game to learn in advance whether he will secure a beaver upon his next hunting trip, and

INDIAN NOTES

of which sex it will be. Holding the pelvis in one hand, he raises it above his head, and with the index finger of the other hand tries to penetrate the orifice or the pelvic socket. If his finger-aim is correct, the augury is in the affirmative in the River Desert forecasting.

Concerning the third doctrine of divination in the north, that known as scrying, or lekanomancy (gazing into a vessel of water or at some article of dress or equipment bearing decorative designs, as among the Montagnais-Naskapi), my informant was apparently ignorant, though I do not doubt that it would be revealed here by a more extended inquiry among the hunters of the older generation.

Other methods of hunting divination recorded in the band are:

The tossing up of three otter feet was mentioned as a means of determining the winner in games of chance. The three palms up count as the winning throw. The tossing-up is done three times for a majority winning.

Tossing-up a muskrat skull indicates, by the direction toward which the nose points, who in a gathering is to be married first, to have luck, or, in a more frivolous sense, is the worst liar present. It is merely a pastime, not taken seriously.

A porcupine skull thrown into the fire will cry

INDIAN NOTES

out *wi++* if the hunter is destined to have good luck on his next hunt.

When a partridge has been killed the hunter warms its feet and pulls off the skin. If there is blood on the flesh of the toes, it denotes good luck in hunting the next day. When the gall of a partridge just killed is found to be big, like a man's thumb, the sign declares that the hunter will soon kill a moose.

I inquired among River Desert hunters for the Timagami practice of burning a bone stuck in the ground or snow, observing in which quarter the burnt piece turned or fell to learn where next to travel for game.² But it was not recalled there.

² F. G. Speck, *Myths and Folk-lore of the Timiskaming and Timagami Ojibwa*, Ottawa, 1915, p. 81.

THE ALGONQUIN AT GOLDEN LAKE, ONTARIO¹

FREDERICK JOHNSON

THE Algonquin at Golden Lake, Ontario, calling themselves "*Ininwezi*," which they translate as meaning "we people here alone," numbered 164

¹ This note by Mr. Johnson, who commenced his anthropological studies under Dr. Frank G. Speck of the University of Pennsylvania, accompanied a collection illustrating the material

INDIAN NOTES

according to the census of 1924. The large increase in number since 1900, when the census reported a population of 86, is due largely to the fact that the scattered members of this band have moved in to the reservation from the outlying districts. Their neighbors on the south, the now friendly Iroquois, are known to them as "*Notawéuts.*" To the west are the Missisauga, known as "*Missisági.*" On the east and north I was told that there were more people of the Algonquin tribe, but of different bands.² Inquiring further, my informants said that north of the Algonquin were the "*Têtes de Búwanok*" and to the eastward were the "*Migimaks.*"

The boundaries of the land over which this band roamed it has not yet been possible to determine. It is remembered that family hunting territories existed, but no one was found who remembered enough details concerning them to be worthy of attention. It is safe to say, however, that the band has made its summer headquarters about Golden Lake for several centuries. I believe that

culture of the Algonquin at Golden Lake, Ontario, gathered by Mr. Johnson for the Museum in the spring of 1927. The account may be regarded as preliminary to a more detailed article on the Indians referred to, which will be published by the Museum later.

² NOTE.—I learned from the Algonquin of River Desert that the name *Nozebi'wininiwag*, "Pike-water people," was applied to the Golden Lake Band.—F. G. SPECK.

INDIAN NOTES

further investigation among these people will bring to light more information on the matter.

The Golden Lake Algonquin have evidently been in contact with the Iroquois for a considerable period, as is illustrated by several articles in the collection gathered during the spring of 1927. The cradle-board and some of the ash-splint baskets correspond closely to the type found among the Iroquois. The basswood mats are made in the same manner as the Iroquois cornhusk mats; the leggings show similar influence, in that they are cut to a pattern and decorated with a design common to both. Women's broadcloth costumes decorated with silk appliqué and silver brooches are found among the possessions of the older people.

Bark receptacles sewed with spruce-root, similar in form and technique to those of the northern and eastern Indians, are common among these people. Porcupine quillwork is remembered, but the technique has disappeared. The braiding of basswood mats is well known, but the making of fiber bags, though known by hearsay from other people, is not and has not been done at Golden Lake.

Splint baskets of several shapes and for all uses are made by a number of these people, but from a glance the industry seems relatively new to this band. These baskets are simply made with the

INDIAN NOTES

common weaves, only one in the collection having a basswood "binder" around the bottom and a weave different from the "over-one under-one" type. The only known means of decoration for these baskets is by weaving into the walls of the basket strips of red-ash splints—another probable influence from southern sources, perhaps the Iroquois.

Other articles of the economic life are netted snowshoes with the accompanying tools, and a form of snowshoe made entirely of wood (specimens of the same form from River Desert Algonquin, Timagami, Penobscot, and Malecite are in the National Museum of Canada in Ottawa), conical and square birch-bark wigwams, a built-up sledge which was formerly pulled by dogs, moose-hide pack-straps, and deer- and moose-skin clothing. Moccasins of the older type have a rounded vamp, but recently the "deer-nosed" moccasin, made with a vertical seam at the toe, has come into vogue. Bark canoes are still made at Golden Lake, while one informant described a dugout canoe of cedar which had been made there. The canoes are of the Ojibwa style with the pointed ends and graceful lines.

The greater proportion of the bark articles are decorated with either positive or negative designs. The motives are realistic, conventional, or geomet-

INDIAN NOTES

rical, and may be found either in the decorative art of the Plains tribes, the Central Algonkian, the Ojibwa, or the Montagnais.

While there have been no Indian dances at Golden Lake within the memory of the oldest people there, it is remembered that in olden times the drums were made of a hollow log having two heads held on by hoops and tightened by means of thongs. A rattle was made by stringing dried turtle's feet on a thin stick.

The family was the unit of social organization, living upon the proscribed hunting territory. Inquiry failed to produce any evidence of exogamy. The Golden Lake people are governed at present by a chief, elected for life, who has charge of the reservation of 1500 acres and acts according to the direction of the Canadian Department of Indian Affairs. Sexual conduct among the younger people was very loose during my stay at the reservation and was the cause of much consternation to the older people, who are doing their best to check it. A similar observation, it may be worth adding, has been made recently by investigators among other bands of the Algonquin proper.

Before the people at Golden Lake became devout Catholics, their religious beliefs and superstitions included the youth's fast-vigil for the purpose of acquiring, through dreams, the *ndodémén*, or "my

INDIAN NOTES

guardian spirit." The practice of scapulimancy and other methods of divination were also indulged in. Professional and non-professional conjurors held their individual ceremonies in a sweat-lodge which was similar in all respects to that used by the Montagnais-Naskapi.

The Golden Lake Algonquin attracted interest for the reason that they represent a branch of the Algonquin proper living south of the Ottawa river. Contacts were looked for in the direction of the Iroquois, Missisauga, and Eastern Ojibwa influence. No other investigator had touched the band, nor do the collections of the National Museum of Canada contain objects from them, hence those now in the Museum of the American Indian, Heye Foundation, represent the only material from the group in scientific hands at the present time.

AN IMMENSE POMO BASKET

ARTHUR WOODWARD

OF ALL Indian basket-makers 'the Pomo of California, by reason of their well-known ingenuity and dexterity, are perhaps the best when every aspect of their work is considered. Some of their baskets are so tiny that half a dozen or more of the

INDIAN NOTES

most diminutive ones might be crowded into a pill bottle. On the other hand, the same weavers make baskets so large that two or three persons can easily stand in one.



FIG. 42.—An immense Pomo basket. Diameter, 4 ft.; depth, $17\frac{1}{2}$ in. (15/4229)

Recently the Museum collection has been enriched, through the gift of Mrs. Thea Heye, by a Pomo basket possibly as large, if not larger, than

INDIAN NOTES

any other Pomo basket known. This example, shown in the accompanying illustrations, is four feet in diameter and seventeen and a half inches



FIG. 43.—An immense Pomo basket

deep. It is of multiple rod foundation, with 164 coils ranging in size from an eighth of an inch at the center of the coils in the bottom to half an inch at the finished rim. Each of the young

INDIAN NOTES

ladies seated in the large basket holds a tiny one in her fingers (fig. 42.).

In all likelihood the materials used are either willow or hazel splints for the heavy foundation



FIG. 44.—The pattern on the bottom of the Pomo basket

(those two materials being used almost exclusively by the Pomo in forming the foundation of their baskets), with a starting coil of sedge or of other

pliable fiber. The coil wrapping is probably of two materials, the white being either the dressed split root of sedge (*Carex barbaræ*) or the split fibers of the root of the digger pine (*Pinus sabiniana*), both materials being used to produce the white background of the fine and coarse coiled ware respectively. The black material used for accentuating the designs on the basket coils is probably either a part of the root-stock of the bulrush (*Scirpus maritimus*), which is often used for this purpose, or the outer split bark of redbud (*Cercis occidentalis*), which changes from reddish to dead-black when soaked in water. Still another black material employed is the root fiber of bracken (*Pteridium aquilinum*). Absolute identification of the coil wrapping materials is difficult in this case, since nothing is known of the history of the basket or its maker.

The decorative motive is a form of the common zigzag pattern used so extensively by the Pomo (fig. 44). It will be noted that there are but six radiating step or zigzag coils which form most of the pattern. According to Dr. Barrett,¹ almost any combination of the double row of isosceles triangles with some form of zigzag through its middle is termed by the Pomo "design empty-in-the-middle zigzag lead." As a further means of

¹S. A. Barrett, Pomo Indian Basketry, *Univ. Calif. Publ. Amer. Archaeol. and Ethnol.*, vii, no. 3, Berkeley, Dec. 1908.

INDIAN NOTES

decoration, forty-three thick white clam-shell beads are sewed to the rim in three groups.

Such enormous baskets were generally used as storage receptacles, and those of an elliptical shape often served as containers of sacred paraphernalia or were given to friends.²

² See W. C. Orchard, *An Unusual Pomo Basket*, *Indian Notes*, vol. II, pp. 102-109, April 1925.

RUINS IN SOUTHWESTERN COLORADO

ERNEST INGERSOLL

[NOTE.—MR. ERNEST INGERSOLL, of New York, has kindly given to the Museum library his only excerpt of a communication which he sent from Denver, Colorado, October 25, 1874, to the *New York Tribune* and which appeared in its issue of November 3d following. This article, which treats of the discovery of prehistoric habitations in the valley of the Mancos, southwestern Colorado, is of peculiar interest because it was the first published account of the archeological remains of the region noted, the "Report of W. H. Jackson on Ancient Ruins in Southwestern Colorado," which quotes Mr. Ingersoll's account of the legend associated with the ruins, not appearing until a year later.¹ Extracts from this letter, with illustrations from Jackson's Report, were quoted in Bancroft's *Native Races*, vol. IV, *Antiquities*, pp. 719-29 (New York, 1875).

Of interest also in connection with the observations of pioneer American explorers in the Southwest is a letter of Mr. Jackson to Mr. William H. Holmes, dated Fort Defiance, Arizona Territory, April 27th, 1877, published in the *American Anthropologist* for January-March, 1927, and reprinted in *El Palacio*, Santa Fe, June 11.]

¹ See *Bull. U. S. Geol. and Geog. Surv. of the Territories*, vol. I, ser. 2, pp. 17-38, pl. I-III, Washington 1875; also [Eighth] *Ann. Rep. for the year 1874*, pp. 367-381, pl. I-VIII, Washington, 1876.

INDIAN NOTES

(FROM AN OCCASIONAL CORRESPONDENT OF THE TRIBUNE)

DENVER, COL. TER., Oct. 25.—We had heard, before leaving Denver, strange stories told by prospectors who claimed to have seen in the southwestern corner of Colorado wonderful ruins of great extent and surprising architecture, entirely different from anything before observed in the country. It was impossible to ascertain anything definite with respect to the exact character or whereabouts of these reported ancient dwellings: but as other duties also led the photographic party of the Survey into that portion, the careful investigation of whatever facts gave foundation to the rumors was especially enjoined upon them. The instructions were complied with during the first half of September, in what manner and with what result I propose this letter shall tell.²

² PERSONAL NOTE.—I hope the literary critic will scan these pages with indulgence. I was hardly more than a boy when the original letter was written, and lacked any newspaper experience or training. The interest of the document, as I understand it, lies, however, in its historical rather than its literary aspect, so I let it stand precisely as written; and it is most gratifying to me that this Museum considers it worthy of preservation by the present reproduction. I am, nevertheless, somewhat abashed to find that I was so certain as to the exact use of and purpose of several of the tower-like and other buildings in respect to which I might well have been more cautious. The "Survey" mentioned, to which I was officially attached as "zoologist," was the U. S. Geological and Geographical Survey of the Territories in charge of Dr. F. V. Hayden. The half-tone illustrations are from photographs made on the trip by Mr. William H. Jackson, now a resident of Washington.—E. I.

INDIAN NOTES

But a little preliminary geography is necessary. Just along the south-western border of Colorado the mountains sink almost abruptly into plains, which stretch away to the Gila and Colorado Rivers. Rising in northern New-Mexico, at the end of the main range of the Rocky Mountains, which here stops short, and flowing south and west into Arizona, thence north into Utah 25 or 30 miles west of the Colorado line, then gradually westward into the Colorado River, is the Rio San Juan, the largest river of this district. It receives but one tributary of consequence from the south, but from the north many streams draining the southern slopes of the mountains, the principal of which are the Rio Pietra [Piedra], Rio Las Animas, and its branch the Florida, Rio La Plata, Rio Manacos, and Montezuma Creek, naming them from east to west.

Leaving the main camp stationed in Baker's Park at the head of the Las Animas, Mr. Jackson and myself with two muleteers, Steve and Bob, took the smallest possible outfit, except of cartridges, and started for a rapid reconnaissance of the valleys of these rivers in which we hoped to find what we sought.

Our first and second days' marches carried us across high, rugged, volcanic mountains, wild and picturesque and full of grizzlies, and down into

INDIAN NOTES

Animas Park, which is a succession of grassy valleys, diversified by frequent groves, and seemingly always warm and lovely. A few adventurous ranchmen have located here, and raise splendid crops. From here across to the La Plata is a day's pleasant ride. At the La Plata we found a jolly camp of old Californians preparing to work the gold-placers. Their leader was Capt. John Moss, a New-Englander by birth, who, possessed with a roving spirit, went West when a mere boy and has ever since remained there, if anywhere. But to his immense experience of life and adventure he has added much knowledge of science and literature, is as familiar with the streets and drawing-rooms of New-York, London, Paris, Rio Janeiro, and San Francisco, as with Ute and Navajo teepees or their labyrinth of trails across the distracted jumble of mountains. He fully understood the languages and customs of all the southern tribes west of the mountains, and we were very glad to accept of his proffered guidance and entertaining company, and to learn that our search would not be a fruitless one.

THE SANDSTONE HOUSE OF FORMER TIMES

Proceeding west 15 miles and descending some 2,000 feet, we struck the Rio Mancos a few miles down where we began to come upon mounds of

INDIAN NOTES

earth which had accumulated over fallen houses, and about which were strewn an abundance of fragments of pottery variously painted in colors, often glazed within, and impressed in various designs without. Then the perpendicular walls that hemmed in the valley began to contract, and for the next ten miles the trail led over rocks which were anything but easy to traverse. That night we camped under some forlorn cedars, just beneath a bluff a thousand or so feet high, which for the upper half was absolutely vertical. This was the edge of the table-land, or *mesa* [Mesa Verde], which stretches over hundreds of square miles hereabouts, and is cleft by these great cracks or cañons through which the drainage of the country finds its way into the great Colorado.

In wandering about after our frugal supper we thought we saw something like a house away up on the face of this bluff, and two of us, running the risk of being overtaken by darkness, clambered over the talus of loose débris, across a great stratum of pure coal, and, by dint of much pushing and hauling up to the ledge upon which it stood. We came down abundantly satisfied, and next morning carried up our photographic kit and got some superb negatives. There, 700 measured feet above the valley, perched on a little ledge only just large enough to hold it, was a two-story house made of

INDIAN NOTES

finely-cut sandstone, each block about 14 x 6 inches, accurately fitted and set in mortar now harder than the stone itself. The floor was the ledge upon which it rested, and the roof the over-hanging rock. There were three rooms upon the ground floor, each one 6 by 9 feet, with partition walls of faced stone. Between the stories was originally a wood floor, traces of which still remained, as did also the cedar sticks set in the wall over the windows and door; but this was over the front room only, the height of the rocky roof be-

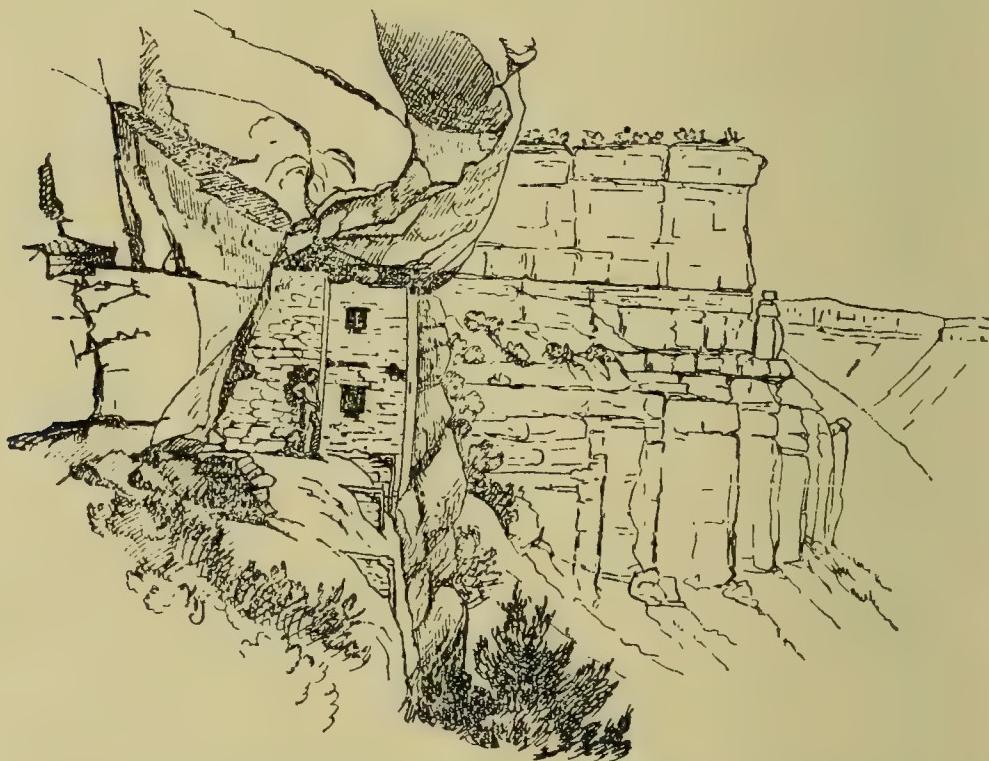


FIG. 45.—Two-story house in the escarpment of Mancos cañon,
800 feet vertically above the stream at its base

INDIAN NOTES

hind not being sufficient to allow an attic there. Each of the stories was six feet in height, and all the rooms, up stairs and down, were nicely plastered and painted what now looks a dull brick-red color, with a white band along the floor like a base-board. There was a low doorway from the ledge into the lower story, and another above, showing that the upper chamber was entered from without. The windows were large, square apertures, with no indication of any glazing or shutters. They commanded a view of the whole valley for many miles. Near the house several convenient little niches in the rock were built into better shape, as though they had been used as cupboards or caches; and behind it a semi-circular wall inclosing the angle of the house and cliff formed a water-reservoir holding two and a half hogsheads. The water was taken out of this from a window of the upper room, and the outer wall was carried up high, so as to protect one so engaged from missiles from below.³ In front of the house, which was the left side to one facing the bluff, an esplanade had been built to widen the narrow ledge and probably furnish a commodious place for a kitchen. The abutments which supported it were founded upon

³ This, of course, was guesswork. It now seems rather more likely to have been intended as a storage-place for corn (maize). —E. I.

INDIAN NOTES

a steeply inclined smooth face of rock; yet so consummate was their masonry that these abutments still stand, although it would seem that a pound's weight might slide them off.

INNUMERABLE GROUPS OF DESTROYED EDIFICES

Searching further in this vicinity we found remains of many houses on the same ledge, and some perfect ones above it quite inaccessible. The rocks also bore some inscriptions—unintelligible hieroglyphics for the most part—reminding one of those given by Lieut. Whipple in the third volume of the Pacific Railroad Reports. All these facts were carefully photographed and recorded.

Leaving here we soon came upon traces of houses in the bottom of the valley in the greatest profusion, nearly all of which were entirely destroyed, and broken pottery everywhere abounded. The majority of the buildings were square, but many round, and one sort of ruin always showed two square buildings with very deep cellars under them and a round tower between them, seemingly for watch and defense. In several cases a large part of this tower was still standing. These latter ones, judging from the analogy of the underground workshops of the present Moquis, were manufactories of utensils and implements.

INDIAN NOTES

Another isolated ruin that attracted our attention particularly consisted of two perfectly circular walls of cut stone, one within the other. The diameter of the inner circle was 22 feet and of the outer 33 feet. The walls were thick and were perforated apparently by three equi-distant doorways. Was this a temple?

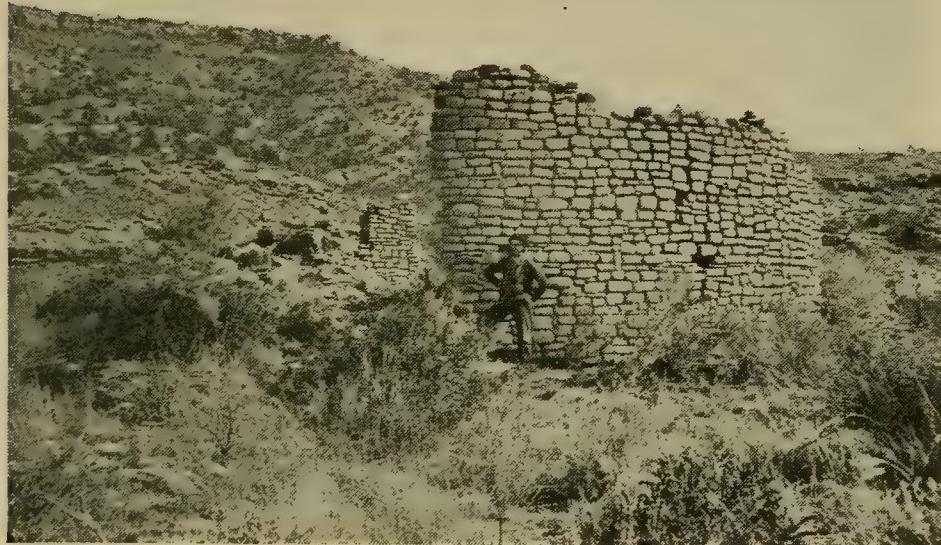


FIG. 46.—Round tower in Mancos cañon, with double walls

We continued to meet with these groups of destroyed edifices all day, but nothing of especial interest except two or three round towers, and no perfect cliff houses, until next morning, when a little cave high up from the ground was found, which had been utilized as a homestead by being

INDIAN NOTES

built full of low houses communicating with one another, some of which were intact, and had been appropriated by wild animals. About these dwellings were more hieroglyphics scratched on the wall, and plenty of pottery, but no implements. Further on were similar but rather ruder structures on a rocky bluff, but so strongly were they put together that the tooth of time had found them hard gnawing; and in one instance, while that portion of the cliff upon which a certain house rested had cracked off and fallen away some distance without rolling; the house itself had remained solid and upright. Traces of the trails to many of these dwellings, and the steps cut in the rock, were still visible, and were useful indications of the proximity of buildings otherwise unnoticed.

A STREET A THOUSAND FEET DEEP

We were now getting fairly away from the mountains and approaching the great, sandy, alkaline plains of the San Juan River. Our valley of the Mancos was gradually widening, but still on either hand rose the perpendicular sides of the mesa, composed of horizontal strata of red and white sandstone chiseled by the weather into rugged ledges and prominences, indented by great bays or side-cañons, and banked up at the foot by taluses of the gray marl which lay beneath it. Imagine

INDIAN NOTES

East River 1,000 or 1,200 feet deep, and drained dry, the piers and slips on both sides made of red sandstone and extending down to that depth, and yourself at the bottom, gazing up for human

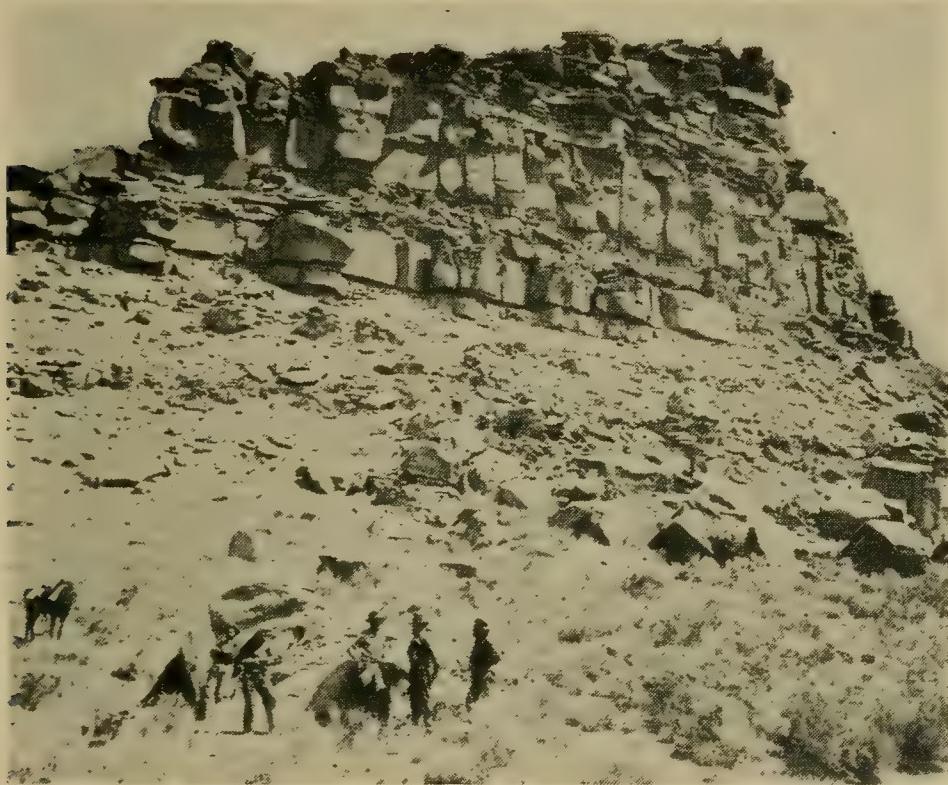


FIG. 47.—Wall of Mancos cañon, on the face of which, near the top, was a small cliff-dwelling

habitations far above you. In such a picture you have a tolerable idea of this Cañon of the Rio Mancos.

Keeping close under the mesa on the western side—you never find houses on the eastern cliff

INDIAN NOTES

of a cañon, where the morning sun, which they adored, could not strike them full with its first beams—one of us espied what he thought to be a house on the face of a particularly high and smooth portion of the precipice, which there jutted out into a promontory, up the sides of which it seemed possible to climb to the top of the mesa above the house, whence it might be possible to crawl down to it. Fired with the hope of finding some valuable relics of household furniture in such a place, the Captain [Moss] and Bob started for the top and disappeared behind the rocks while we busied ourselves in getting ready the photographic apparatus. After a while an inarticulate sound floated down to us, and looking up we beheld the Captain, diminished to the size of a cricket, creeping on hands and knees along what seemed to me a perfectly smooth vertical face of rock. He had got where [as it appeared to us below] he could not retreat, and it seemed equally impossible to go ahead.

A TRAGIC INCIDENT

There was a moment of suspense, then came a cry that stopped the beating of our hearts as we watched with bated breath a dark object, no larger than a cricket, whirling, spinning, dropping through that awful space, growing larger as it

INDIAN NOTES

neared the earth, till it fell with muffled thud on the cruel sharp rocks below. But ere we could reach it, another object seemed to fall backward from the highest point and reeled down through the flooding sunshine, casting its flying shadow on the brilliant bluff, gathering dreadful momentum with which to dash its poor self dead on the dentless stones beneath.

The Captain had thrown down his boots.

He was still there, crawling carefully along, clinging to the wall like a lizard, till finally a broader ledge was reached; and, having the nerve of an athlete, he got safely to the house. He found it perfect, almost semi-circular in shape, of the finest workmanship yet seen, all the stones being cut true, a foot wide, 16 inches long and 3 inches thick, ground perfectly smooth on the inside so as to require no plastering. It was about 20 by 6 feet in interior dimensions and 6 feet high. The door and window were bounded by jambs, sills and caps of single flat stones. Yet all this was done, so far as we can learn, with no other tools than those made of stone; no implements of any kind were, however, found here. Overhanging the house and fully 800 feet from the ground was a thin projecting shelf of rock. Upon this bracket Bob was now to be seen dancing about in a very lively manner, and endeavoring to get below. It

INDIAN NOTES

would have somewhat damped his ardor if he had known how thin a stratum held him from the voyage the Captain's boots had taken! At any rate he turned pale when he got down and saw where he had unconsciously been.

INTERESTING REMAINS OF INDIAN LIFE

Photographs and sketches completed, we pushed on, rode 20 miles or more, and camped just over the Utah line, two miles beyond Aztec Springs, which, for the first time in the Captain's experience, were dry. It was a sore disappointment to us all. There were about these springs, which are at the base of the Ute Mountain, the natural corner-post of four Territories, formerly many large buildings, the relics of which are very impressive. One of them is 200 feet square, with a wall 20 feet thick, and inclosed in the center a circular building 100 feet in circumference. Another near by was 100 feet square, with equally thick walls, and was divided north and south by a very heavy partition. This building communicated with the great stone reservoir about the springs. These heavy walls were constructed of outer strong walls of cut sand-stone regularly laid in mortar, filled in with firmly packed fragments of stone, chiefly a reddish fossiliferous limestone containing a profusion of beautiful fossil shells—especially Ammonites and Bacul-

INDIAN NOTES

lites. Some portions of the wall still stand 20 or 30 feet in hight, but, judging from the amount of material thrown down, the building must originally have been a very lofty one. What puzzled me was to place the entrance, or to satisfy myself that there had been any at all on the ground floor. About these large edifices were traces of smaller ones, covering half a square mile, and out in the plain another small village indicated by a collection of knolls. Scarcely anything now but white sage grows thereabouts, but there is reason to believe that in those old times [the land] was under careful cultivation.

Our next day's march was westerly, leaving the mesa-bluffs on our right to [fall] gradually behind. The road was an interesting one intellectually, but not at all so physically—dry, hot, dusty, long and wearisome. We passed a number of quite perfect houses, perched high up on rocky bluffs, and many other remains. One, I remember, occupied the whole apex of a great conical boulder as big as two Dutch barns, that ages ago had become detached from its mother mountain and rolled out into the valley. Another worth mention was a round tower, beautifully laid up, which surmounted an immense boulder that had somehow rolled to the very verge of a lofty cliff overlooking the whole valley. This was a watch-tower, and

INDIAN NOTES



FIG. 48.—Characteristic ruins in the San Juan valley

we were told that almost all high points were occupied by such sentinel-boxes. From it a deeply worn, devious trail led up over the edge of the mesa, by following which we should, no doubt, have found a whole town. But this was only a reconnoissance, and we could not now stop to follow out all indications.

[**NOTE.**—In this part of our reconnoissance we hurriedly investigated several dry cañons, or gulches, tributary to the San Juan from the north, the most notable of which were those of McElmo creek and the Hovenweep. It is unaccountable

INDIAN NOTES

that this fact was not even mentioned in my letter. All of them contained ruins, both on the floor of the valleys and on their walls. The cañon of McElmo creek was especially productive of interesting remains; and in one place I personally discovered several houses in contiguous cliff-caves, most of which were in good repair.—E. I.]

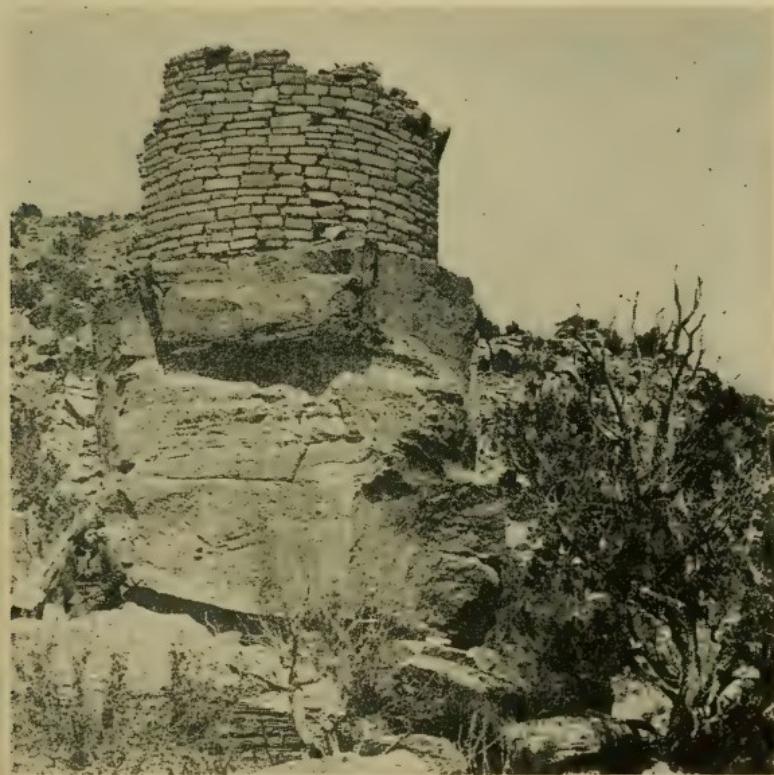


FIG. 49.—Round watch-tower (?) on a lofty detached rock

INDIAN NOTES

THE VALLEY OF DEATH

Time was short, and we must gallop on to where tradition tells us the last great battle was fought, the last stand made against the invaders into whose rude grasp they must surrender their homes. Toward night we reached it. The bluffs at our right had sunk into low banks of solid red sand-

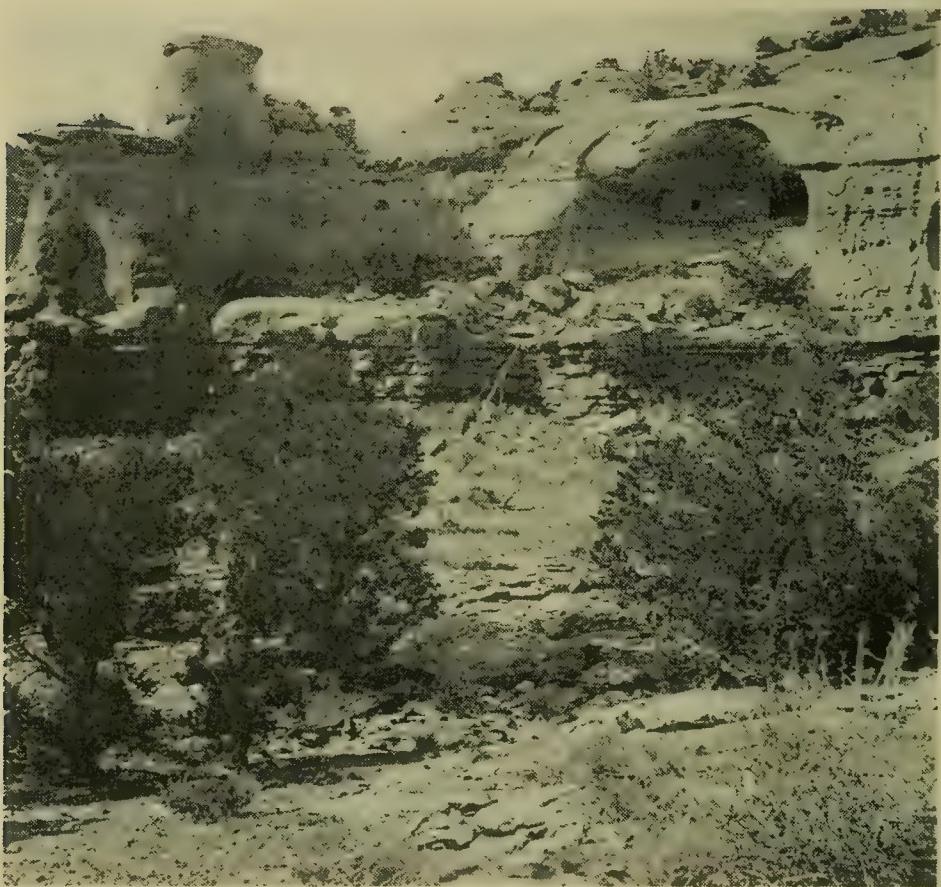


FIG. 50.—Cliff-dwelling in a cañon near Fortified Rock, discovered by Ernest Ingersoll

INDIAN NOTES

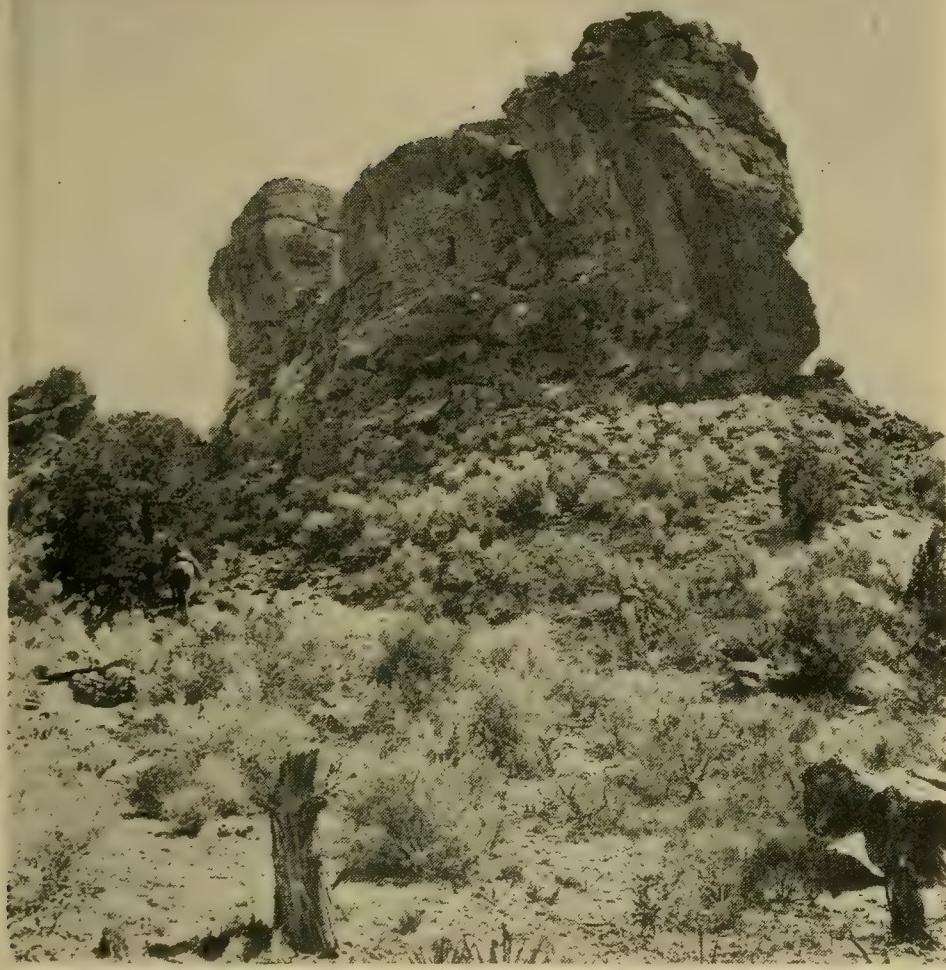


FIG. 51.—Battle Rock on the McElmo

stone, while at the base, on the left, frowned tall rock-buttes; and the barren hills sloped away to the south behind them. Ahead the valley closed into a cañon, and where we stand and off to the right, the surface is a succession of low domes of bare sandstone, worn into gullies and chiseled into

INDIAN NOTES

pot-holes by ancient rivers and modern rains, devoid of soil, supporting only a few stunted cedars rooted in the crannies, bleached and ghastly and garish under the September sun. Brilliant cliffs, weirdly carved by Titans, ranged themselves behind; and right in the foreground, thrust up through the very center of one of these sandstone domes, stood a ragged christone [criston]—a volcanic dike—thin, shattered, and comb-like. It was a scene of despair and desolation, enhanced rather than softened and humanized by the two great stone towers that stood near by, and the fragments of heavy walls that once defended every approach to the habitations about the christone. Climbing carefully to the top of the dike, mapping out the plan of the ancient fortifications, listening to the fearful concussion of a stone hurled from the top, feeling how absolutely safe a garrison would be there so long as they could hold out against hunger and thirst, it required but little faith to believe the tradition of this valley of death, whose broad slopes of white sandstone were once crimsoned and recrimsoned with human blood.

THE TRADITION OF THE VALLEY

The story is this: Formerly the aborigines inhabited all this country we had been over as far

INDIAN NOTES

west as the head waters of the San Juan, as far north as the Rio Dolores, west some distance into Utah, and south and south-west throughout Arizona and on down into Mexico. They had lived there from time immemorial—since the earth was a small island, which augmented as its inhabitants multiplied. They cultivated the valley, fashioned whatever utensils and tools they needed very neatly and handsomely out of clay and wood and stone, not knowing any of the useful metals, built their homes and kept their flocks and herds in the fertile river-bottoms, and worshiped the sun. They were an eminently peaceful and prosperous people, living by agriculture rather than by the chase. About a thousand years ago, however, they were visited by savage strangers from the North, whom they treated hospitably. Soon these visits became more frequent and annoying. Then their troublesome neighbors—ancestors of the present Utes—began to forage upon them, and at last to massacre them and devastate their farms; so, to save their lives at least, they built houses high upon the cliffs, where they could store food and hide away till the raiders left. But one Summer the invaders did not go back to their mountains as the people expected, but brought their families with them and settled down. So driven from their homes and lands, starving in their little niches on the high

INDIAN NOTES



FIG. 52.—Ruin at the head of McElmo cañon

cliffs, they could only steal away during the night, and wander across the cheerless uplands. To one who has traveled these steppes, such a flight seems terrible, and the mind hesitates to picture the suffering of the sad fugitives.

At the christone they halted and probably found friends, for the rocks and caves are full of the nests of these human wrens and swallows. Here they collected, erected stone fortifications and watch-

INDIAN NOTES

towers, dug reservoirs in the rocks to hold a supply of water, which in all cases is precarious in this latitude, and once more stood at bay. Their foes came, and for one long month fought and were beaten back, and returned day after day to the



FIG. 53.—Fortified rock on the McElmo

INDIAN NOTES

attack as merciless and inevitable as the tide. Meanwhile the families of the defenders were evacuating and moving south, and bravely did their protectors shield them till they were all safely a hundred miles away. The besiegers were beaten back and went away. But the narrative tells us that the hollows of the rocks were filled to the brim with the mingled blood of conquerors and conquered, and red veins of it ran down into the cañon. It was such a victory as they could not afford to gain again, and they were glad when the long fight was over to follow their wives and little ones to the South. There in the deserts of Arizona, on well nigh unapproachable isolated bluffs, they built new towns, and their few descendants—the Moquis—live in them to this day, preserving more carefully and purely the history and veneration of their forefathers than their skill or wisdom. It was from one of their old men that this traditional sketch was obtained.

This is but a picture here and there of one fortnight among these prehistoric ruins. Ten times as much might be said, but limits forbid. Suffice it to say that no item will be forgotten or neglected that can throw any light on this intensely interesting phase of the aboriginal history of our country, and no opportunity let slip to elucidate further the origin and character of these antiquities.

INDIAN NOTES

SOME PORTRAITS OF THAYENDANEGEA

F. W. HODGE

THAYENDANEGEA (*Thayendanéké:n'*), commonly known as Joseph Brant, the celebrated Mohawk chieftain (1742–1807), was the subject of a number of portraits by more or less celebrated artists, most of which were made during Brant's visits to England. One of these, according to Stone,¹ was made by an unknown artist at the request of James Boswell in 1776 and represents the subject in the gala costume of a chief as he appeared at court; this was reproduced in *The London Magazine* of the same year (our fig. 54). Another portrait was made during the same visit by George Romney for the Earl of Warwick, from a print of which the portrait in volume I of Stone's work was engraved by A. Dick, a well known and skilful artist of New York.² Among the reproductions of the Romney picture is that of a mezzotint of 1779 in the New York Public Library, which appears in F. W. Halsey's *The Old New York Frontier* (New York, 1902). An old lithograph of this, by an unknown artist, and with the head in re-

¹ Stone, William L., *Life of Joseph Brant—Thayendanegea*, 2 vols., Cooperstown, N. Y., 1845.

² Since this was written the original Romney has been traced, through information kindly furnished by Charles J. Dunlap, Esq., to the Canadian Legation at Washington.

INDIAN NOTES



FIG. 54.—The Brant portrait from *The London Magazine* of 1776

versed position, is shown in fig. 55. In 1786, again in England, Brant's features were portrayed for the Duke of Northumberland, "and a fourth time, during the same visit, in order to present his

INDIAN NOTES



Tayadaneega.

FIG. 55.—Early lithograph adapted from the Romney portrait
(Collection of Louis Schellbach)

INDIAN NOTES

likeness in miniature to his eldest daughter." According also to Stone, Brant's last sitting was to Ezra Ames of Albany, at the request of James Caldwell, Esq., of that city, and was pronounced to be Brant's best portrait.

In *The London Magazine* reference is given to a visit to England by Brant's grandfather in the reign of Queen Anne and the statement made that the portrait of the elder chief was preserved at that time (1776) in the British Museum.³ Joseph was accompanied by Captain Tice, "an officer of English extraction born in America, and who has a settlement just in the neighborhood of the Mohock nation. . . . He and Captain Tice sailed for America early in May . . . We have procured for the satisfaction of our readers, a print of him in the dress of his nation, which gives him a more striking appearance, for when he wore the ordinary European habit, there did not seem to be anything about him that marked preeminence. Upon his tomahawk is carved the first letter of his Christian name, *Joseph*, and his Mohock appelle-

³ The portrait referred to is that of one of the "Four Kings of Canada" who accompanied Colonel Philip Schuyler to England in 1710. See *The Four Kings of Canada. Being a Succinct Account of the Four Indian Princes Lately Arriv'd from North America, etc.*, London, 1710. "Their portraits were painted and engraved in folio size, and are equally rare with the book itself, of which they never formed a part" (Field, *Indian Bibliography*, 1873).

INDIAN NOTES

lation thus, *Thayendaneken* (pronounced *Theandenai-gen*), the *g* being sounded hard as in *get*."

Regarding the Ames portrait of Brant, we are able to record much of its interesting history through the courtesy of Charles J. Dunlap, Esq., of New Rochelle, New York, president of the Westchester County Historical Society, who has communicated to the Museum the following account which was related to Miss Anne S. Van Cortlandt by her mother (Mrs. Pierre Van Cortlandt, daughter of Dr. T. R. Beck of Albany), a few years ago and recently repeated by Miss Van Cortlandt to Mr. Dunlap:

"In 1805⁴ Brandt visited my maternal grandfather, the late James Caldwell, in Albany, and while his guest was solicited by his son, William Caldwell, to sit to Mr. Ezra Ames for his portrait. He declined to do so on the ground of having no Indian dress with him, considering it a compromise to his dignity to be painted in his civilized garb.

"My grandmother, who had been a silent listener to his conversation, was not to be baffled

⁴ In a personal letter Miss Van Cortlandt states that on a card in her possession is written, either by her grandfather, Dr. T. Romeyn Beck, or by Mr. William Caldwell, "Col. Brant, taken in his 61st year, by Ames of Albany, 1805." There is an obvious discrepancy here, as Brant was born in 1742. Miss Van Cortlandt adds that "the date of the painting is undoubtedly correct—the age may be a mistake."

INDIAN NOTES

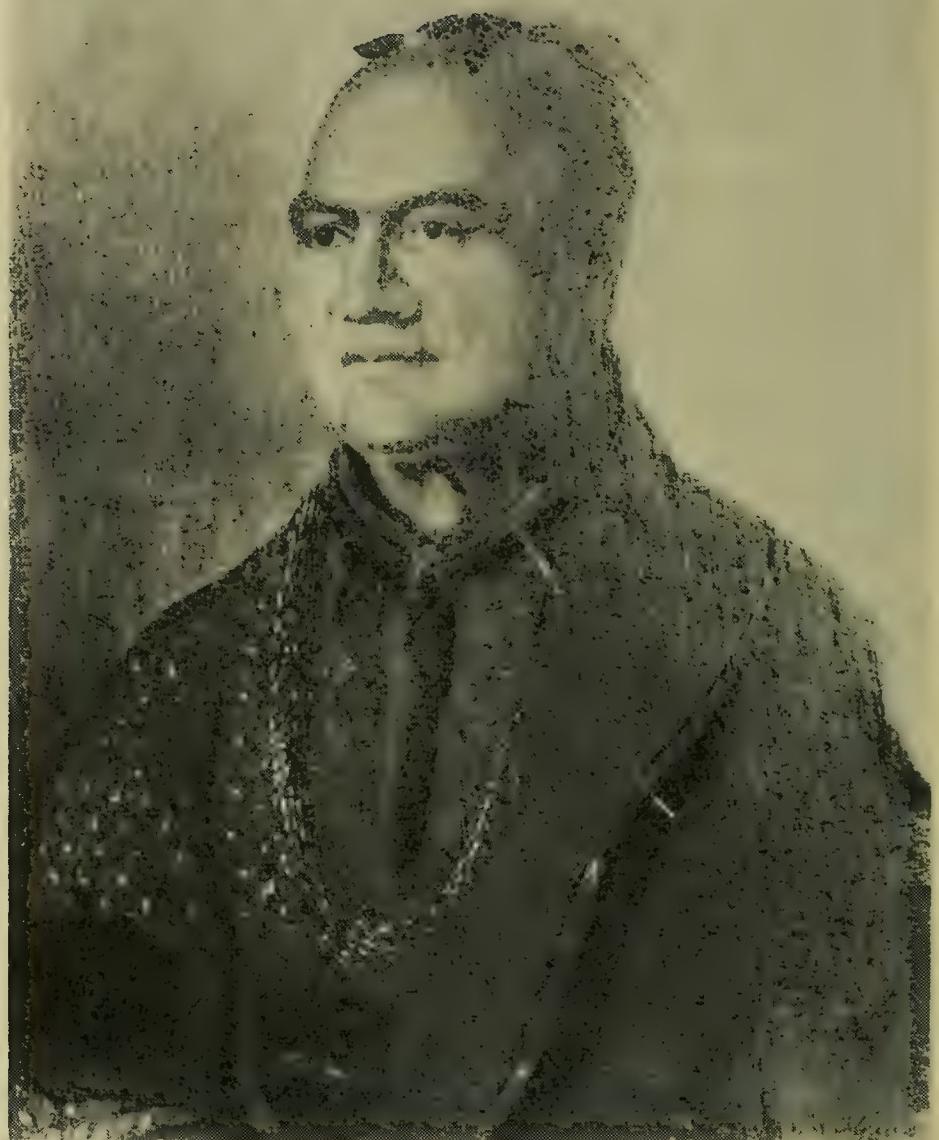


FIG. 56.—Portrait of Brant, painted in 1805 by Ezra Ames,
in possession of Miss Anne S. Van Cortlandt

INDIAN NOTES

by this excuse, and putting on her bonnet, quietly slipped away to the store of Mr. Christian Miller, a few doors below her own house in State Street, and purchased some print calico which she quickly transformed into some kind of hunting shirt. A few strings of wampum and a feather or two completed the costume, and Colonel Brant no longer had any excuse for his refusal.

"Mr. Ezra Ames did full justice to his sitter, and the fine portrait for which I possess the receipt in full was the result.

"At William Caldwell's death it was given to his brother-in-law, the late T. Romeyn Beck of Albany. After the death of Dr. Beck it came into my possession and now hangs on the walls of the Manor House [at Croton, New York], while on it is festooned Brant's own sash, given by him to Mr. William Caldwell.

"My grandfather was the man of business Colonel Brant employed."

Through Miss Van Cortlandt's further kindness the Museum has been enabled to make photographs of her Brant portrait, one of which is here reproduced (fig. 56), but without showing the woven sash and the frame. Miss Van Cortlandt mentions that a copy of the portrait was made at one time—evidently the "very faithful copy" painted by George Catlin, an engraving of which was made

INDIAN NOTES

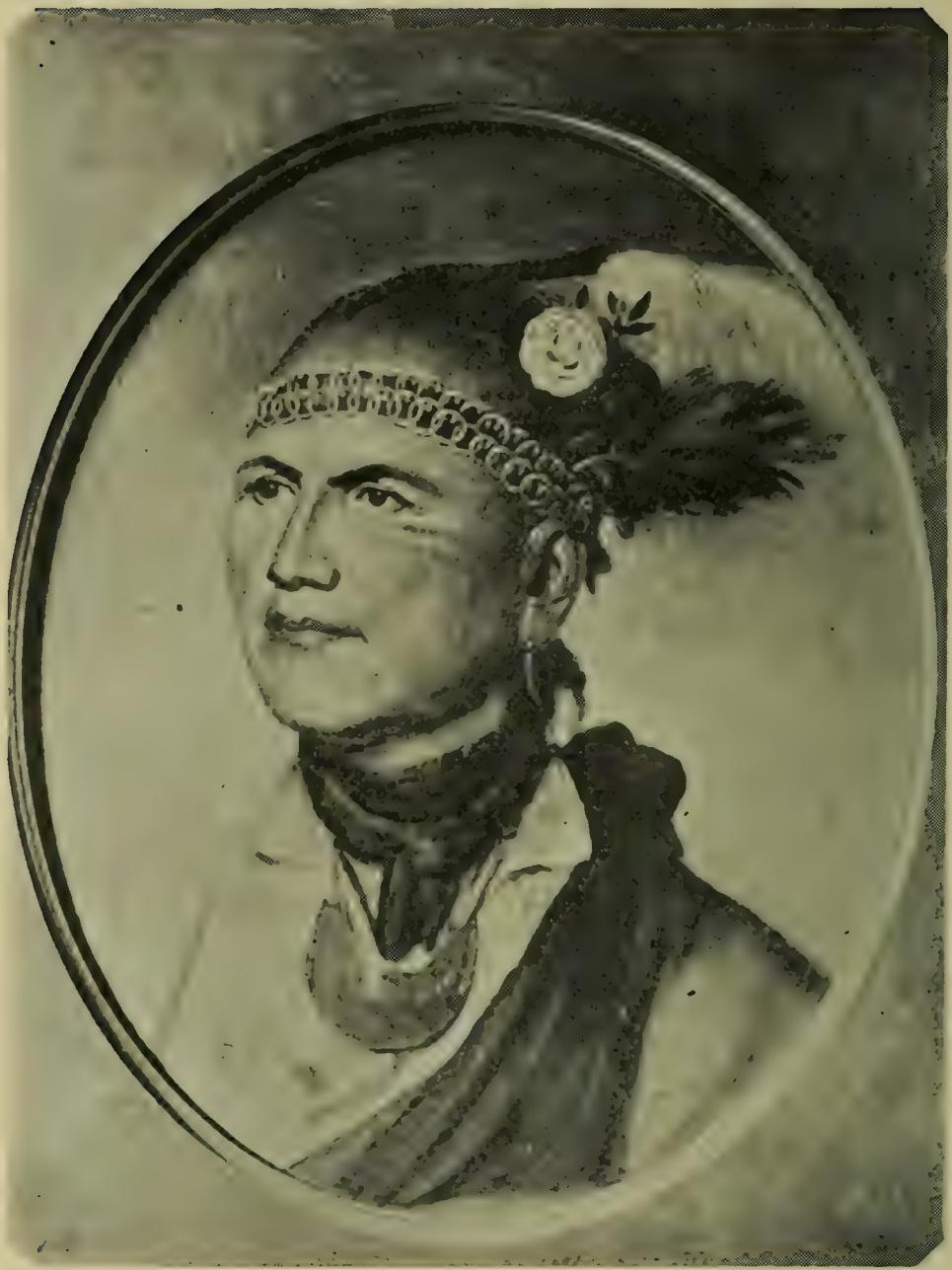


FIG. 57.—The Peale portrait of Brant

INDIAN NOTES

by Dick as the frontispiece of the second volume of Stone's work. We are informed by Mr. Noah T. Clarke, Archeologist of the New York State Museum at Albany, that this portrait, which hung in the main reading-room of the State Library, was destroyed in the burning of the Capitol in 1911.

Another portrait of Brant, by Charles Willson Peale (1741-1827), formerly hung in the State House at Philadelphia, later in Congress Hall, and now is preserved in the Old City Hall at Fifth and Chestnut Streets. We are indebted to Dr. D. S. Davidson of the University of Pennsylvania for this and the following information concerning the portrait, as well as for the photograph reproduced in fig. 57. "There seems to be some doubt as to whether it is of Joseph Brant or someone else," writes Dr. Davidson, "and so it is now labeled 'American Indian Chief' by Charles Willson Peale. The portrait was acquired by the city in 1854 (October 6), being bought at an auction sale conducted by M. Thomas & Sons. In May, 1916, it was temporarily restored and put under glass." There should be no question whatsoever in regard to the Peale portrait, as only a glance is necessary to identify it as that of Brant and that evidently it was painted earlier than the Ames picture, made not very long before the chief's death.

INDIAN NOTES

Some of Brant's portraits have been reproduced a number of times in recent years, but it is not the intention to mention them in this brief paper.

An interesting gleam of light is cast on the character of Brant by Miss Van Cortlandt, who prepared the following memoranda:

"In the winter of 1778, General Philip Van Cortlandt, then in command of the Second New York Regiment, was sent to protect the frontier against Brant who had destroyed much property and murdered several persons. While stationed at Laqhawack [Lackawaxen?], he found that Brant had set fire to a neighboring village, and he started in hot pursuit.

"General Van Cortlandt says in his diary:

"While leaning against a pine tree, awaiting the coming up of my men, Brant ordered a *rifle Indian* to kill me, but he over shot me, the ball passing three inches above my head.'

"Many years after the war, General Van Cortlandt one Sunday morning while attending service in the little church near Croton, noticed a well-dressed person, apparently an Indian, who walked around the little building, approached one of the low windows, rested his elbow on the window-sill and listened to the sermon.

"After leaving the church, General Van Cortlandt made some inquiries and was told that this

INDIAN NOTES

person was Colonel Brant, who, detained on his way to New York, was stopping at Rider's Tavern. He at once drove to the inn and took Colonel Brant to the Manor House, where he dined.

"Among other topics, the pursuit of the Indians at Laqhawack was discussed, and Brant said:

"'I ordered one of my best men to pick you off, but you seemed bullet-proof.'

"Brant seemed quite content to have failed in his desire, and no doubt General Van Cortlandt was quite as much pleased. Over the hospitable board they fought all their battles over again, and parted in perfect amity.

"The Indians called General Philip Van Cortlandt the White Devil."

A MATINECOC SITE ON LONG ISLAND

F. P. ORCHARD

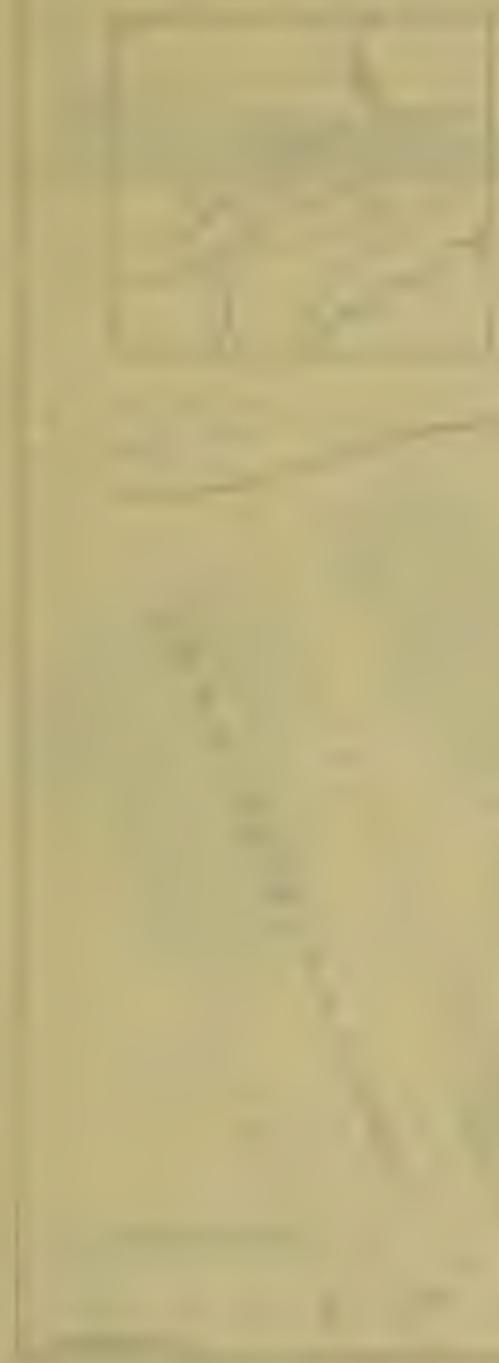
FOR a short time during the summer of 1927 the writer conducted excavations at Beach Haven, Port Washington, on Manhasset bay, Long Island, at a point about five hundred yards west of Sands Point road, where once was situated a village of the Matinecoc, an Algonquian tribe. These people inhabited the northwest coast of the island from Newtown, Queens county, to Smithtown, Suffolk county, having villages at the sites of Flushing,

INDIAN NOTES

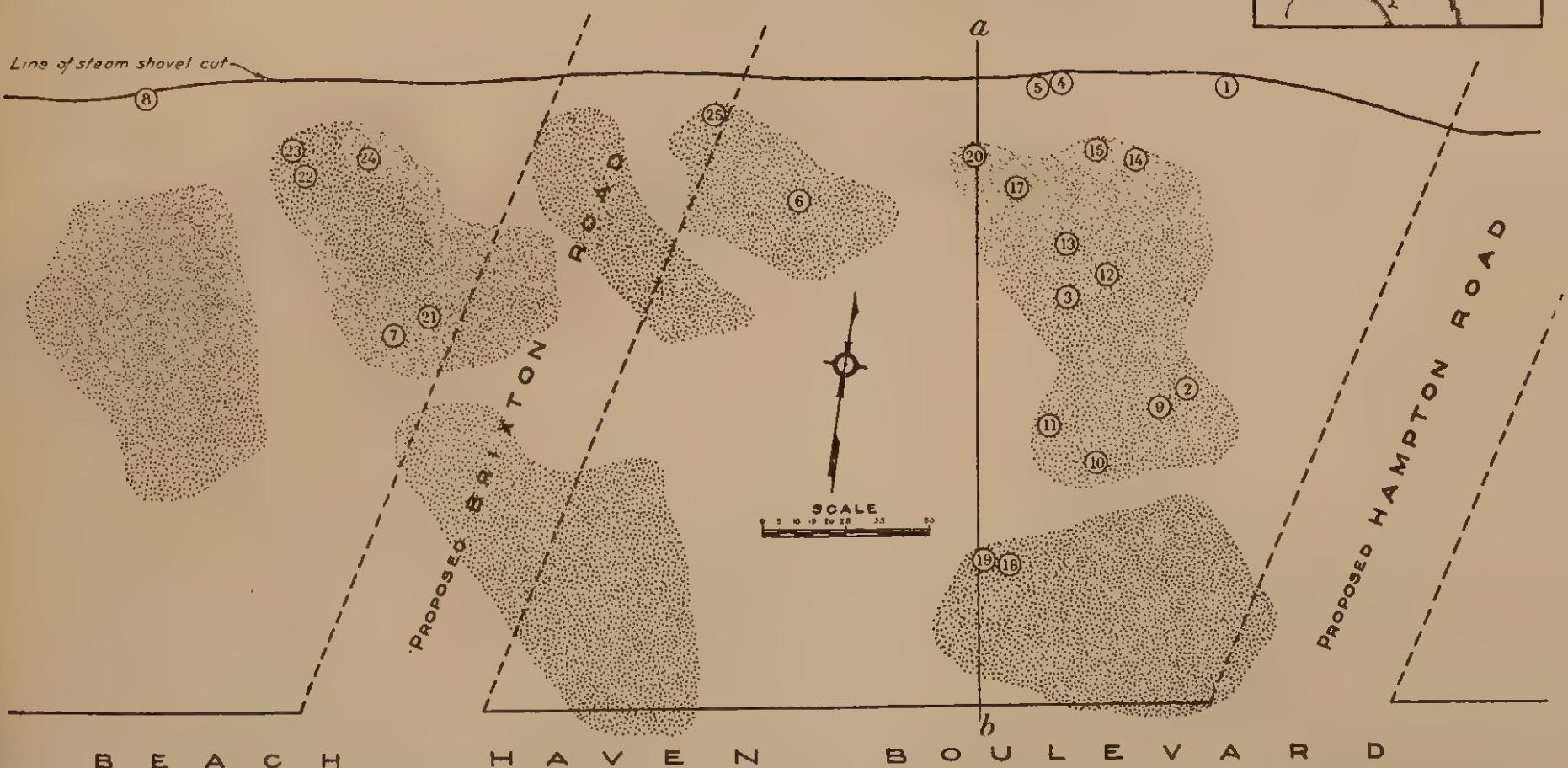
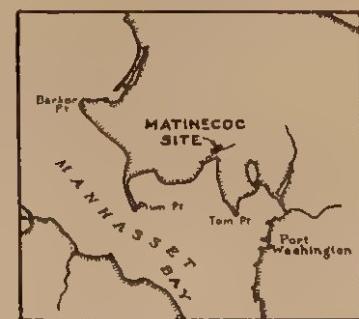
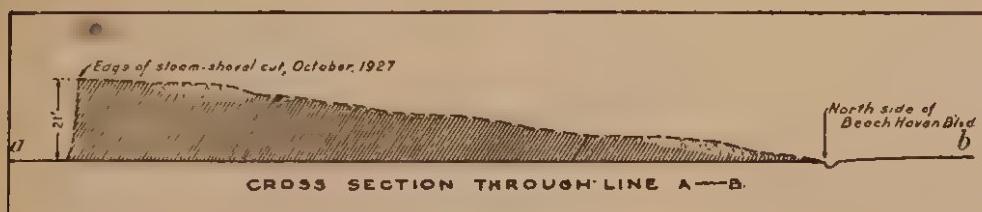
Cow Harbor, Glen Cove, Cold Spring, and Huntington; but even before the advent of the whites they had become reduced, probably on account of the hostility of the Iroquois, to whom they paid tribute, so that by the year 1650 only fifty families remained.

Originally the Beach Haven site rose to eighty feet above the water and was heavily wooded, but the greater part has been cut away to provide sand and gravel for building operations, and lately the area has been leveled by the Beach Haven Development Company. Several springs afforded an ample supply of water to the Indian inhabitants, and the natural slope offered shelter from the north winds, while unlimited quantities of fish and mollusks, as well as an abundance of game, insured an excellent supply of animal food, as the presence of bones of bear, deer, and smaller mammals and birds, and of many shells, attests. Many of the larger animal bones had been cracked evidently for the purpose of extracting the marrow.

Scattered throughout the site were numerous pits, from 22 to 84 inches in diameter and from 16 to 73 inches in depth, all found within the dotted areas shown on the accompanying map (pl. II), which represent the superficial shell deposits. These pits were found where digging had been the easiest, the soil for the greater part being sandy.

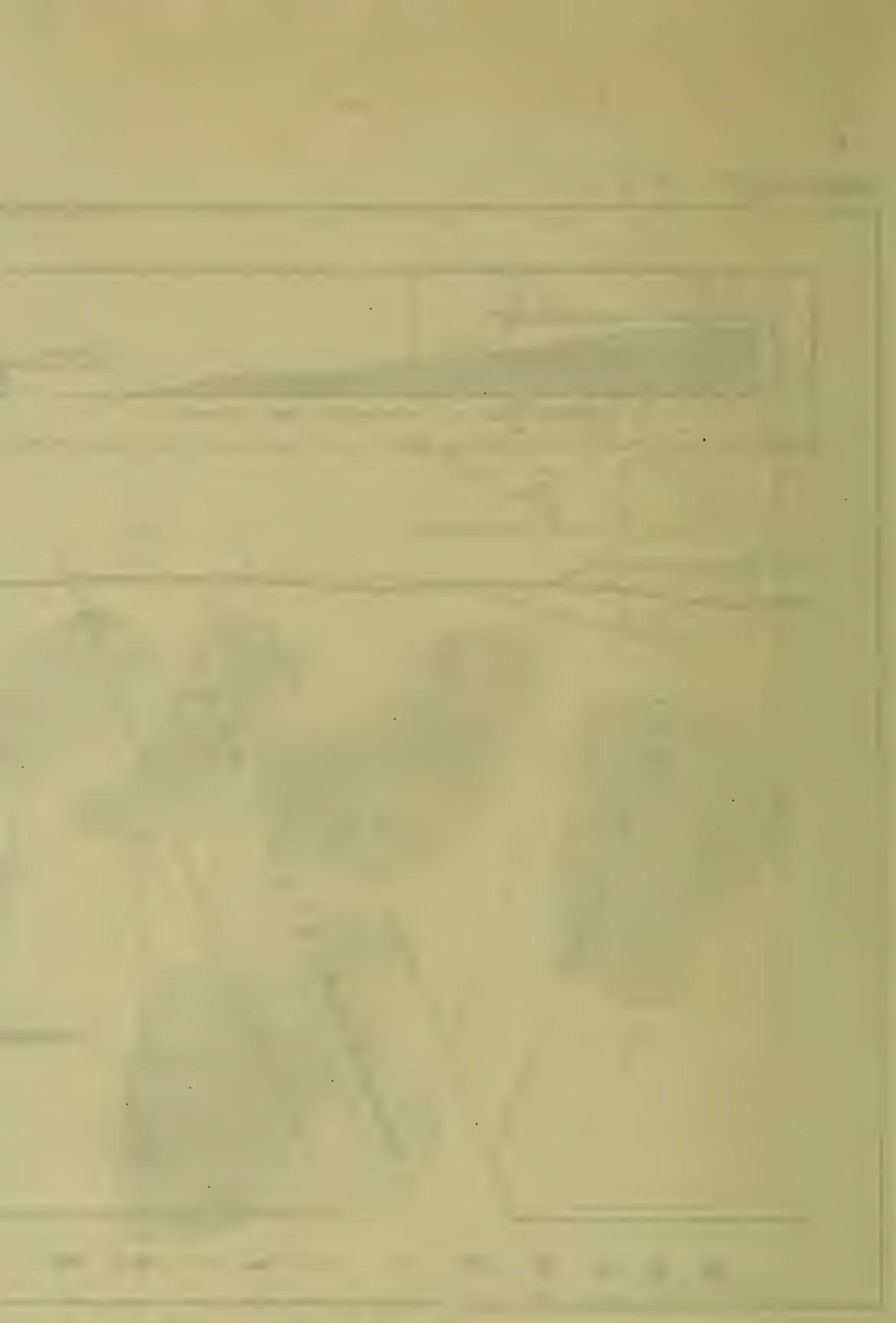






THE MATINECOC SITE, SHOWING REFUSE DEPOSITS AND EXCAVATED PITS

L.Schellbach



INDIAN NOTES

The purpose of the pits was to provide for the disposal of refuse, as well as facilities for steaming mollusks, hence some of the pits were filled with



FIG. 58.—Cooking-pot (restored) found in pit 3.
Height, $7\frac{3}{4}$ in. (15/8600)

ordinary camp sweepings, while others were packed with the shells of oysters, hard and soft clams, scallops, and mussels, with occasionally a few

INDIAN NOTES

conch-shells. Mammal, bird, and fish bones were also numerous in many of the refuse deposits, and the artifacts to be mentioned were also found in them.

The writer wishes to acknowledge the courtesies extended by Messrs Harry and F. L. Goodwin,

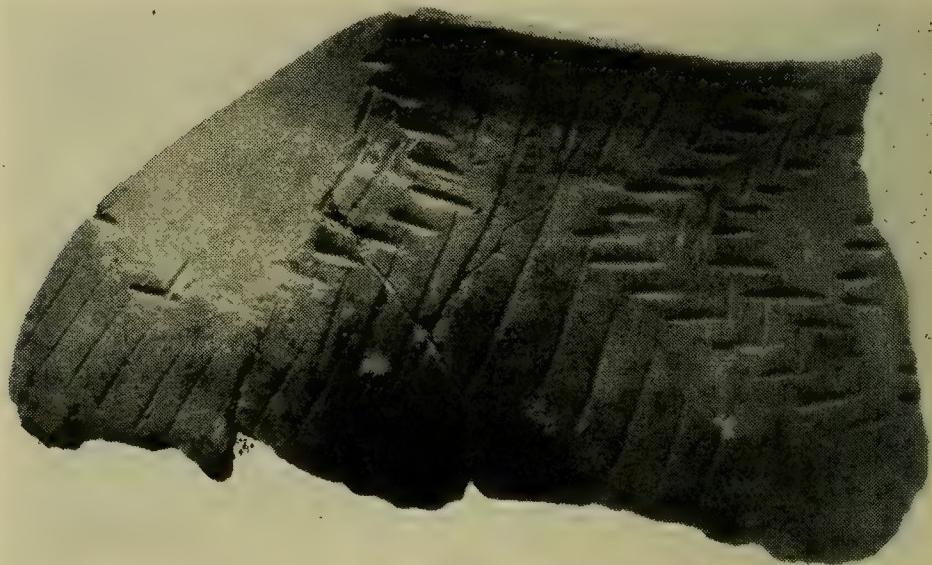


FIG. 59.—Rim fragment of a jar with incised decoration.
Length, $4\frac{1}{2}$ in. (14/7851)

and by the Beach Haven Development Company. Through their friendly interest the Messrs Goodwin made it possible for us to uncover many shell-pits, as well as the burials, by operating their steam-shovel at points where we were not immediately engaged in excavation.

Of the artifacts recovered, chipped implements

INDIAN NOTES

are represented especially by stemmed or notched and triangular arrowpoints. The latter, by far

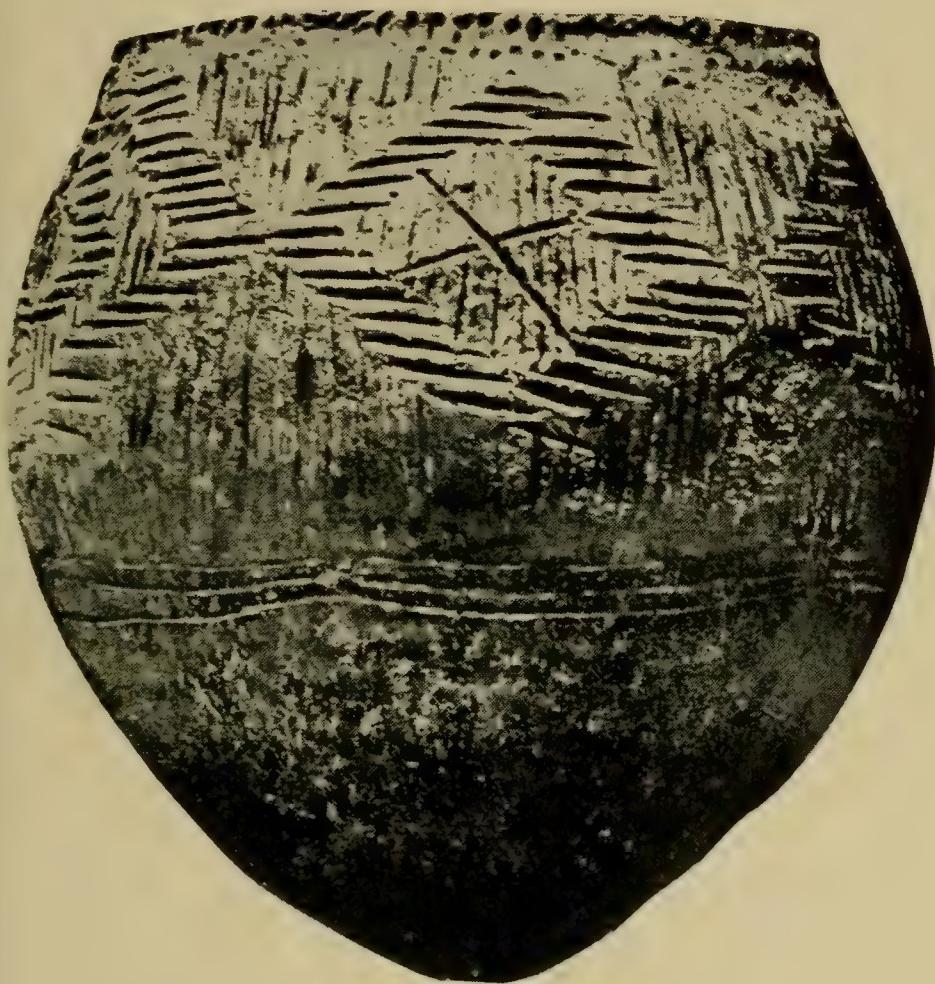


FIG. 60.—Pottery vessel of Iroquois type with incised decoration, from northern Pennsylvania
(After W. H. Holmes)

the more abundant, are chiefly of quartzite, although some are of yellow jasper and a few of black

INDIAN NOTES

flint. The stemmed points are mainly of quartzite and argillite.

Net-sinkers were fashioned from flattish oval pebbles that were roughly notched by chipping at opposite edges and deeply enough to insure proper fastening to the net.

Hammerstones vary from simple pebbles without intentional alteration to those purposely pitted on two faces as an aid in grasping. All are more or less worn by use.

Stone pestles were used, as shown by many fragments. Some of these implements appear to have been made from long slivers, pecked to remove the sharp edges, and rubbed down with the aid of sand and water on the even surface of another stone.

A mortar with a depression pecked in one side was found, the reverse side showing signs of use in grinding rather than in pounding.

The pottery vessels of the Beach Haven site were of the characteristically Algonquian type, as well as of that class exhibiting strong Iroquois influence. A number of the fragments recovered are similar in pattern to one illustrated by Skinner,¹ having incised decoration from the rim to the slightly bulging body below the neck. An incised

¹ Skinner, A., Archeology of the New York Coastal Algonkin, *Anthropological Papers Amer. Mus. Nat. Hist.*, vol. III, p. 223, fig. 35, b, New York, 1909.

INDIAN NOTES

vessel found in pit 3 is illustrated in fig. 58 and will be referred to later. The sides and bottom of the vessels were often embellished by means of a cord-wrapped paddle, giving them the appearance of having been pressed with a woven fabric while the clay was moist. One pottery fragment bears



FIG. 61.—Pottery smoking-pipe. Length, 4 in.
(Property of Mr. F. L. Goodwin)

an incised decoration like that of a vessel found in an Iroquois grave in northern Pennsylvania;² both are rounded at the base and each has a slightly constricted neck (figs. 59, 60).

Among the objects of earthenware is a complete plain tubular pipe found with a burial uncovered by a steam shovel, the bowl slightly expanded

² See Holmes, W. H., in *Twentieth Ann. Rep. Bur. Amer. Ethnol.*, pl. cxiv, b, Washington, 1903.

INDIAN NOTES

and with a fragment of what had been a bone stem (fig. 61). From the neighboring Cow Harbor site, Mr. Harrington many years ago found a pottery effigy of a human head that had formed part of a pipe bowl.³

Bone implements were few. Two awls, one embellished with an incised decoration at the thick end, the other plain, were found in pit 18. Another bone implement, with a rather blunt point, may have been employed in producing the incised decoration on pottery, as it was found in refuse that had filled a pit where clay had been removed.

A cup consisting of the bony carapace of a box-turtle, scraped and cleaned inside, the ribs having been cut away from the covering to fit it for use, was among the utilitarian objects recovered from pit 18.

The following pits contained objects of greater or lesser interest:

In pit 1 was a fireplace composed of three water-worn stones forming a triangle covering an area of 22 inches by 20 inches, and having a depth of 16 inches. Between the stones was a deposit of charcoal and small fragments of oyster-shell. One straight piece of charcoal, about an inch in diameter,

³ See Skinner, op. cit., p. 222, New York, 1909.

INDIAN NOTES

ter and eleven inches in length, appeared as if it might have been a handle of an implement, such as a stone ax or possibly a celt.

Pit 2 contained a deposit of broken shells about 24 inches in diameter and 10 inches in depth. The shells were quite compact and lay on sand, four inches deep, which had been subjected to sufficient heat to impart a brick-red color. Below the sand layer was a solid mass of ash, charcoal, and the calcined bones of a child, the surrounding earth being discolored by fire for a depth of 6 inches. Beneath the human remains was a bowl-shape deposit of clam-shells 5 inches in depth.

Pit 3, readily located by the discoloration of the black surface soil, which was composed mostly of charcoal and burned sand, covered a space 34 inches in length by 25 inches in width. The deposit, 23 inches in depth, contained six fire-stones forming a hearth two or three inches from the bottom of the pit. Several small potsherds and cracked animal bones were scattered throughout. At the northwest side of the fireplace lay a cooking-pot in two large fragments, and many small sherds were uncovered nearby (fig. 62). Beneath the larger sherds were fragments of cracked animal bones and several pieces of sturgeon plate. These remains were mixed with what may have been fat which presumably the vessel had con-



FIG. 62.—Cooking-pot at the edge of a fireplace in pit 3.
(15/8600)

tained. The vessel represented by the larger sherds is shown, restored, in fig. 58. Its ornamentation consists of rude horizontal incised lines from the rim to almost half-way down the body.

In pit 4, partly removed by a steam-shovel, was the skeleton of an adult, the skull directed southwestward, the body flexed. The grave soil was much disturbed and mixed with ashes, oyster-

INDIAN NOTES

shells, and animal bones. The outline of the grave was 58 inches by 38 inches, and was 36 inches in depth. About 21 inches below the skull was an oval of oyster-shells set on edge about five inches apart, and twelve inches lower was the complete skeleton of a dog, 26 inches from head to tail, the body apparently having been carefully buried (fig. 63).

The remains of a double burial in pit 5, about 12

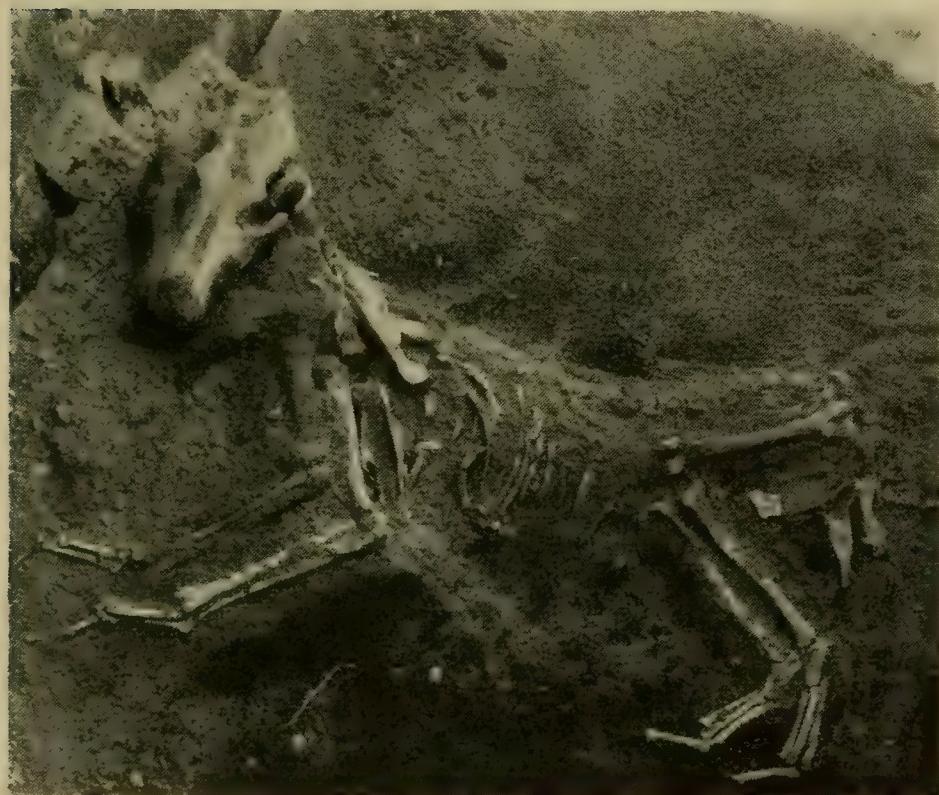


FIG. 63.—Skeleton of a dog in pit 4

INDIAN NOTES

feet west of the burial described, consisted of the bones of an adult and an adolescent. The grave



FIG. 64.—Grave of an adult and an adolescent in pit 5

outline measured 70 inches by 16 inches, and was 44 inches in depth. The skull of the adult was

INDIAN NOTES

directed southwestward; the body lay on its left side, with legs greatly flexed. The bones of the younger person, badly decayed, lay beneath those of the older, its skull directed northwestward (fig. 64). Thirty inches beneath these skeletons were the remains of a dog, represented by little more than stains, excepting the skull and the leg bones.

In pit 7, embedded in a large deposit of shells of oysters, hard-clams, mussels, and scallops, were the remains of another human skeleton. The foot bones were eighteen inches beneath the surface, and the legs and pelvis seven inches deeper. Below these was an indurated deposit of clam-shells, 42 inches in diameter and 50 inches in depth. Several potsherds, a bone awl, and a black flint drill-point were found nearby.

Pit 8 contained a disturbed human burial consisting only of the skull, pelvis, femora, several fragments of ribs, and five vertebræ. A few potsherds and a portion of the stem of a pottery pipe were found in the grave. The grave outline was 39 inches long by 30 inches wide and 38 inches deep.

Pits 9, 10, and 11 contained shells, much charcoal, and mammal and fish bones. They ranged in size from 48 inches in diameter and 42 inches in depth, to 75 inches in diameter and 68 inches in depth.

INDIAN NOTES

The contents of pit 12 consisted of kitchen refuse, including shells, with which were a pitted hammerstone and a rectangular rubbing stone, one face of the latter having been worn flat and almost polished. This deposit was 57 inches in diameter and 48 inches in depth.

Pit 13 contained a deposit of hard-clam shells, with about three inches of ashes at the bottom. The sides of the pit had been subjected to sufficient heat to discolor the earth to an average depth of four inches. This pit had evidently been dug primarily for the purpose of steaming clams, the embers having first been removed and the clams placed between layers of seaweed, the whole then being sealed with earth until the contents were cooked. This deposit filled a depression 69 inches in diameter by 49 inches in depth.

Pits 14, 15, 16, and 17 were filled with shells, the holes evidently having been dug for the sole purpose of disposing of them. The pits were each about 48 inches in diameter and 36 inches in depth.

Pit 18, also designed to contain refuse, was 48 inches in diameter by 35 inches deep. In clearing this pit the turtle-shell cup, four net-sinkers, the two bone awls described, a fragment of a stone pestle, several potsherds, fish and animal bones, and charcoal were found.

Pit 20 was filled with many large oyster-shells,

INDIAN NOTES

the largest being $11\frac{3}{4}$ inches long and $5\frac{1}{2}$ inches wide. The cavity measured 30 inches long, 27 inches wide, and 33 inches deep.

Pit 22 likewise contained a refuse deposit, in this case consisting of many varieties of shellfish, animal bones, a few pot-rim sherds, a fragment of a steatite pipe bowl, a slim quartzite arrowpoint, and a bone awl. The pit measured 74 inches long, 59 inches wide, and 68 inches deep.

Pits 19, 21, 24, and 25 were packed with shells and other refuse and ranged in size from 44 inches in diameter by 32 inches in depth, to 87 inches long, 62 inches wide, and 73 inches deep. They were all rectangular, with rounded bottoms. Many conch-shells, black-fish jaw-bones, and mammal bones were found.

Pit 23 contained a fireplace, 11 inches in depth, covering a space of 29 inches in length and 24 inches in width. Three large irregular field stones formed the hearth, and at its edges were much charcoal and ash, and several potsherds.

OLD CRADLE FROM TAOS, NEW MEXICO

F. W. HODGE

AMONG the recent acquisitions by the Museum is a remarkable old wooden cradle from Taos pueblo, New Mexico. Carved from a single piece

INDIAN NOTES

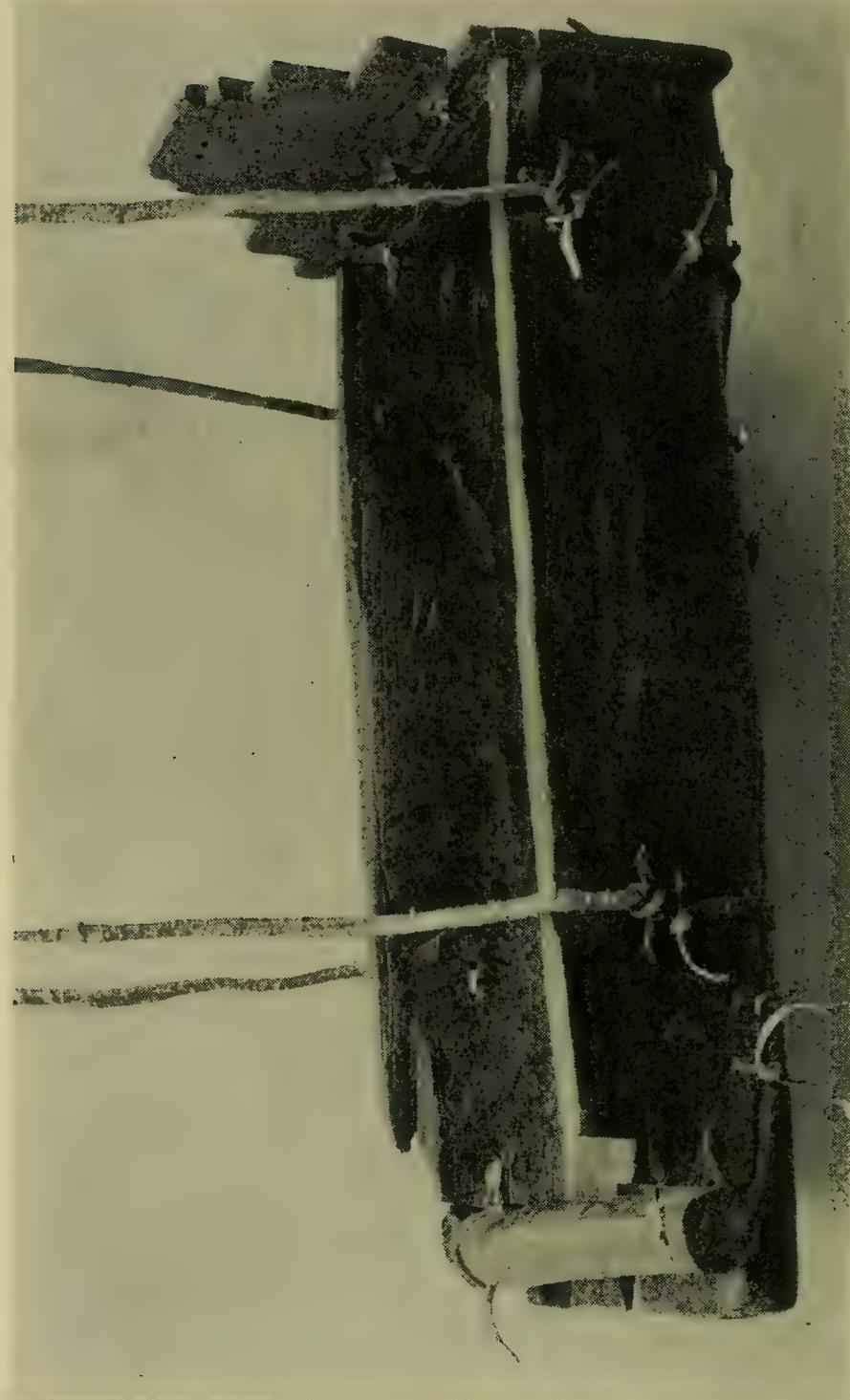


FIG. 65.—Cradle from Taos, New Mexico. (15/4535)

INDIAN NOTES

of cottonwood, the body is $25\frac{1}{2}$ inches long (excluding the extension of the bottom $1\frac{1}{2}$ inch beyond the head-board), and the sides $5\frac{1}{2}$ to $4\frac{1}{2}$ inches high, as they lessen gradually from head to foot. The outside width is from 12 to $12\frac{1}{2}$ inches, and the head-board, consisting of a separate piece, or rather of two fitted pieces drilled and tied together, is $10\frac{1}{2}$ inches in maximum height. The foot of the cradle is a rounded piece of cottonwood averaging $1\frac{1}{2}$ inch in diameter, with a groove cut deeply in the outer half near each end to accommodate the thongs with which it is tied to the sides (fig. 65).

The entire cradle was laboriously shaped by hand with metal tools, and in assembling its parts no nails or pegs were used, all the fastening being done by drilling holes at convenient points and lashing the members with deerskin strips. Probably due to warping after the body of the cradle was carved, there are two open cracks in the bottom from head to foot, necessitating repair by drilling and binding in a manner similar to the fastening of the head-board pieces, there being five pairs of such holes flanking one crack and six pairs the other, irregularly spaced. In each side, about three inches from the head, are two pairs of drilled holes, and about seven inches from the foot in each side is another pair, all of these being necessary to hold in place the rawhide thongs by

INDIAN NOTES

which the cradle was swung, hammock-fashion, evidently from the ceiling. When the cradle was in use the pair of suspension thongs passed from the beam or beams downward and around the bottom of the cradle, and so long had it been in service that grooves were abraded by the thongs at the angles of the sides and the bottom; these are especially deep where the thongs nearer the foot of the cradle are in contact with the wood. Further evidence of the long use to which the cradle had been put is afforded by the wear of the edges of the cracks in the bottom, which were not bound together so tightly as to avoid abrasion when the cradle was swung.

The head-board, as well as the foot ends of the sides, are cut in terrace form, typical of Pueblo cloud symbolism. As the head-board rises $5\frac{1}{2}$ inches above the sides, sufficient space above the child's head was afforded to accommodate a protective covering. Centrally near the top of the head-board are two small holes that may have been designed for the attachment of feathers or other talisman; near the center of the base of the cradle is another hole, its edges slightly and coarsely chamfered, as are some of the holes made for binding the cracked bottom. The central hole in the base was not made to receive a setting of turquoise, such as often was done by the Zuñi; nor is it likely

INDIAN NOTES

that a doubly drilled hole in the upper surface of the extension of the bottom of the cradle beyond the head-board, which hole is single on the under side, was made for such purpose.

Altogether this cradle is most unusual, if not unique. In ancient times such Pueblo objects were made of basketry; later they were formed of a flat board usually without sides, such as are in general use at the present time.

TRACING THE PUEBLO BOUNDARY IN NEVADA

M. R. HARRINGTON

JUST how far west and how far north in Nevada did the ancient Pueblo territory extend? This has been a question of considerable interest to students of Southwestern prehistory ever since the discovery of the large group of early Pueblo ruins near St. Thomas in Clark county in the fall of 1924, the group we named Pueblo Grande de Nevada.¹ At that time we were able to trace Pueblo pottery more than two hundred miles northward, to Smith Creek cañon, near Baker, and as far west as Indian Springs, between Las Vegas and Beatty, about fifty miles from the California border.

¹ See *Indian Notes*, vol. II, 1925, p. 74; vol. III, 1926, pp. 69, 172, 274.

INDIAN NOTES

But it was not until October, 1927, that the opportunity came to really investigate the question—and even then the time allotted was all too short to obtain thoroughly satisfactory results.

We knew the country from Reno to Lovelock to be entirely barren of Indian pottery of any sort, but we had heard reports of pottery in the upper Humboldt valley in the northeast corner of the state, so we commenced our investigations there. Our procedure was simple, consisting merely of searching in caves and about springs for the tell-tale pottery fragments which furnish so valuable a key to the identity of vanished peoples.

We had not been at work many days when we located a little rockshelter in a cañon back of the Quilici ranch, a few miles west of Wells, and this yielded our first earthenware. Curiously enough, however, this was not Pueblo pottery—that is, not of any variety familiar to us. Nor was it the coarse, dark, crumbly ware made by some Shoshonean tribes, mainly the southern Paiute. The pottery was fairly well made, unpainted, but decorated with rows of tiny indentations—a new variety in the writer's experience.

This cave finished, we hunted in vain for more pottery about Wells, but saw none at all until we found a few fragments in the hands of a young collector at Cobre, some thirty miles to the east,

INDIAN NOTES

which he had picked up while hunting for arrowheads in the neighborhood. One sherd showed a characteristic black pattern painted upon a gray ground; the other pieces were plain but none the less typically Pueblo.

Our next center for investigation was Ely, which lies one hundred twenty miles farther south and about fifty miles west of Baker, where we had found Pueblo pottery in 1925. Our best site in this district was near a spring about eight miles north of Ely, which yielded many fragments of Pueblo ware as well as a number of sherds of Shoshonean type.

From this point we struck westward across the state, searching carefully about springs and in other likely places, but no more pottery was seen after we left the vicinity of Ely.

Before leaving, however, we saw in a private collection both black-on-gray and black-on-red Pueblo ware from White Rock cañon, which lies about forty miles west of Pioche and one hundred miles south of Ely. This pottery, we were told, had been found in such abundance that it was evident the place had been really occupied by some old Pueblo people.

We concluded that if White Rock cañon had been occupied so extensively by Pueblos, their real frontier must lie farther to the west, so we decided

INDIAN NOTES

to try to pick up the trail from the western side, to which end we started eastward from Tonopah, intending first of all to visit the Hot Creek district, which lies about halfway to White Rock cañon.

We had not traveled more than eighteen miles, however, and had barely crossed the northern lobe of the Ralston desert, when the sight of several rockshelters in a great dome of rhyolite formation, not far from a spring, brought us to a sudden stop.

Examining these we found nothing but typical Paiute pottery at first, then a few pieces of what seemed to be broken Pueblo cooking-vessels, but we were not sure that we had discovered a genuine Pueblo outpost until my little son's sharp eyes detected a fragment of a black-on-gray Pueblo bowl lying on the southern talus slope of another rhyolite dome near by, some distance from any rockshelter. Shortly afterward we picked up a number of typical Pueblo potsherds, and a new western Pueblo boundary had been established.

Proceeding southward, we found more painted Pueblo ware in a cave near Beatty, other fragments near Carrara, and finally a real Pueblo settlement at Fairbanks ranch, near a large spring on the eastern edge of the Amargosa desert not more than five or six miles from the California border and not far from Death valley. This yielded black-on-gray, black-on-red, corrugated, and plain Pueblo

INDIAN NOTES

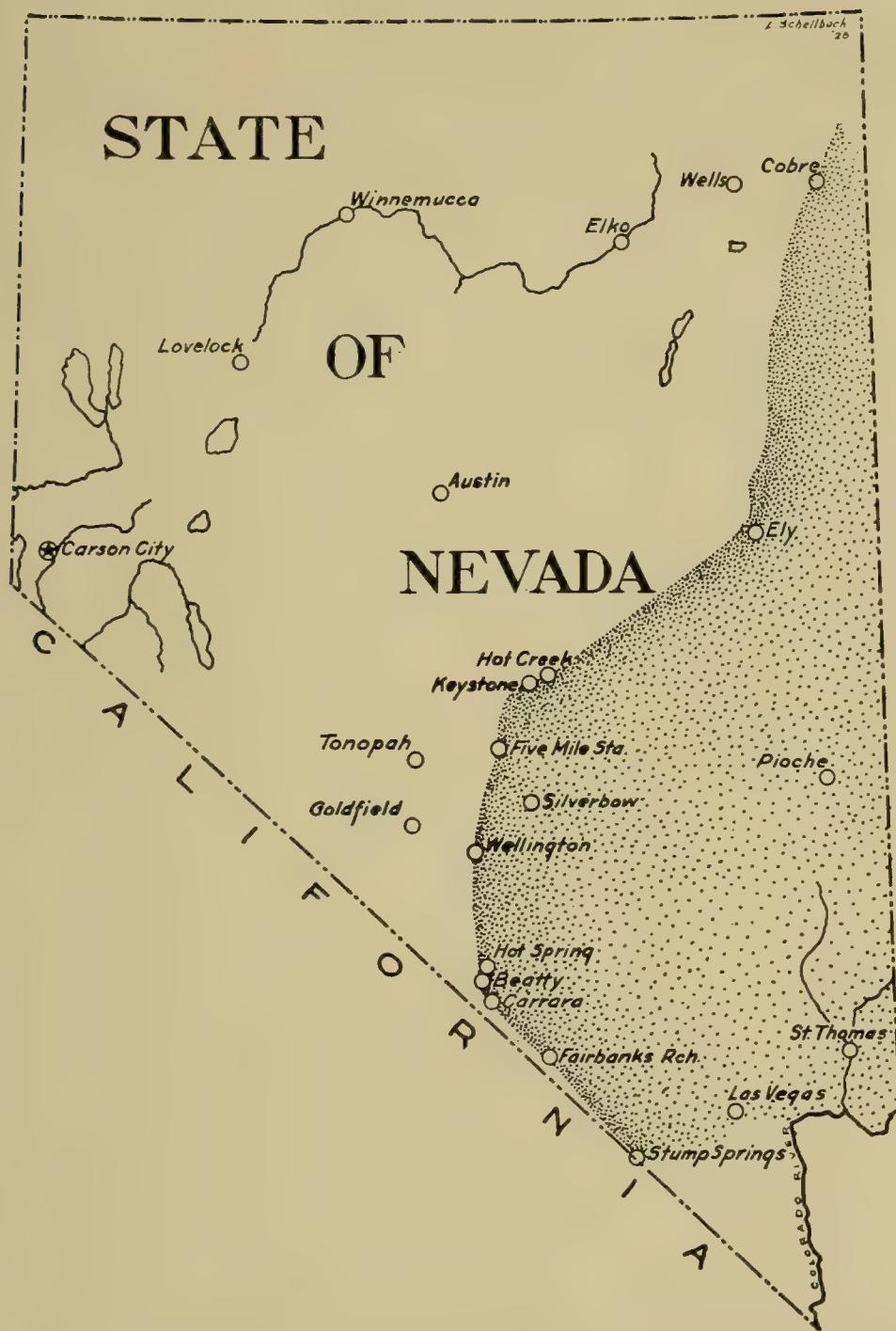


FIG. 66.—The western boundary of the ancient Pueblo area in Nevada as recently determined

INDIAN NOTES

pottery, the corrugated being of the straight simple type associated with very early Pueblo culture.

Later investigations also revealed Pueblo ware at Stump springs, about forty miles to the southeast and not more than three miles from the California border, and at Hidden ranch, not far distant, which is quite satisfactory so far as the Nevada field is concerned.

Of course it is possible that future investigation may still further enlarge the area known to have been occupied by the ancient Pueblos in Nevada, but until this occurs the line established by our reconnaissance of 1927 may be of value to students.

Beginning at Cobre, in the northeastern part of the state, the boundary runs southward along the west side of Steptoe valley to Ely, thence southwestward to McKinneys tanks, eighteen miles east of Tonopah, thence southward along the eastern edge of Ralston and Amargosa deserts, through Beatty and Carrara to Fairbanks ranch, and southeastward to Stump springs near the southern tip of the state, where our data end (fig. 66).

It now only remains to search in California for Pueblo remains; and that this will prove successful is forecast by reports received from several parts of San Bernardino county in that state.

INDIAN NOTES

RECENT ACCESSIONS BY GIFT

From Mr. Junius Bird:

One hundred and forty-three archeological specimens.
House ruins, Mill island, western Hudson strait, Canada.

From Rev. W. R. Blackie:

Four arrowpoints. Copake lake, Columbia county, New York.

From Mr. Reginald Pelham Bolton:

Stone knife-blade. Slant, Scott county, Virginia.

From Mr. Ed. Borein:

Two ivory gambling dice representing birds; ivory gambling die representing a walrus head; bone toggle representing a seal; bone fish-line sinker representing a fish; needle-case with incised decoration painted black; bone tube with incised decoration painted black in which is a tooth-pick, the end being carved to represent an animal's head. Eskimo. Point Barrow, Alaska.

From Mr. Howard P. Bullis:

White glass bead; eight arrow- and drill-points. Maspeth, Long Island, New York.

From Mr. J. Tozzi Calvao:

Feather necklace. Cadjuens Indians.

Armadillo bone bracelet; finger-ring; pair of shell ear-ornaments; ornament of seeds, glass beads, etc; wooden whistle; woven bracelet; feather ear-ornament. Nham-biquaras Indians, Brazil.

From Mrs. Walter W. Davis:

Blanket. Navaho. (See page 269)

From Mr. James V. Deigan:

Unfinished grooved ax. Found in cellar of 1830 Bussing avenue, Bronx, New York.

From Mr. John T. Doyle:

Thirteen photographs.

From Mr. W. F. Hamilton:

Fragment of apron trimming consisting of basketwork, blue glass beads, and small bivalve shells. Karok. California.

From Mrs. Thea Heye:

Large metate representing a puma. Chiriqui, Panama.

Stone mask; iron pyrites mirror. Valley of Mexico, Mexico.

INDIAN NOTES

- Tripod scoria metate. Sonora, Mexico.
- Large jar with two necks connected by handle, black ware. Tewa of Santa Clara, New Mexico.
- Gold bell representing a man with bird mask. Taken from body of soldier during the Mexican War. Mexico.
- Flat, circular jadeite pendant with five perforations. Oaxaca, Mexico.
- Pestle. Orange county, California.
- Steatite slab. Yurok. California.
- Globular jar representing a tiger's head, with loop spout on top, red ware; small bronze spoon. Lambayeque, Peru.
- Pottery figure of a woman, black ware. Trujillo, Peru.
- Three gold ornaments representing human figures. Vicinity of Bogota, Colombia.
- Pair of silver pins with embossed decoration. Araucanian. Chile.
- Elk-skin with painted decoration representing a buffalo-skin. Pawnee.
- Pair of saddle-bags with beaded decoration; pair of beaded leggings. Oglala Sioux. Pine Ridge reservation, North Dakota.
- Large perforated stone anchor. Victoria, British Columbia.
- Large bag of intestine decorated with red and blue cloth. Aleut. Attu, Aleutian islands, Alaska.
- Cedar-bark hook-bag. Nootka. Vancouver island, British Columbia.
- Babiche network bag decorated with glass beads. Nahane. Liard river, Northwest Territory, Canada.
- Net-bag of beadwork. Pima.
- Horn spoon with carved handle; horn box inlaid with haliotis shell, carved to represent a bear's head; horn pipe inlaid with haliotis shell, carved to represent a raven's head; horn pipe inlaid with haliotis shell, carved to represent a bear's head. From a Tlingit living at Klinkwan, Prince of Wales island, Alaska.
- Pitched basketry water-bottle. Apache. Arizona.
- Wooden dish representing an otter, with red and black painted decoration. Haida. Alaska.

From Mrs. W. M. Ivins:

One hundred and seventeen photographs.

INDIAN NOTES

From Mr. Fred Lockley:

Wooden cup. Mescalero Apache. New Mexico.

Photograph.

From Miss Grace Nicholson:

Bracelet of animal feet and root beads, worn as love charm by a woman. Yosemite, California.

Bone awl. San Rafael, Marin county, California

Wooden smoother. Pebble Beach, Monterey county, California.

Eight specimens. Willamette river slough, Oregon.

Seventeen specimens. San Nicolas island, California.

Twenty-two specimens. Eskimo. Nome, Alaska.

Fourteen specimens. Eskimo. Kotzebue sound, Alaska.

Fifty-three specimens. Aleut. Aleutian islands, Alaska.

Six specimens. Eskimo. Coronation gulf, Canada.

One hundred and twenty-three specimens. Eskimo. Point Barrow, Alaska.

From Mr. Fred A. Norman:

Three baskets. Carib Indians. Headwaters of Mazaruni river, British Guiana.

From Mr. W. Oliver:

Obsidian arrowpoint. Massacre Lake, Washoe county, Nevada.

From Miss Meredith K. Page:

Steatite bowl; pestle; two celts; boat-stone; stone ball; two hammerstones. Acworth, Cobb county, Georgia.

From Mr. Vitus Pitts:

"Indian peas," or seed pods, of *Lathyrus maritimus*. Montauk reservation, Long Island, New York.

From Mr. Edward Rapper:

Twenty arrowpoints; three fragments of pottery pipestem; stone pipe; two glass beads; pottery bead; eleven smoothing stones; small steatite dish; clay disc; eleven stone discs; notched knife-blade; net-sinker; steatite dish. Notla river bottoms, Cherokee county, North Carolina.

From Mr. F. H. Richardson:

Feather head-dress; warclub; beaded shoulder sash. Assiniboin. Canada.

From Mr. Ernest Schernikow:

Panoramic view of Guatemala City, Guatemala.

Figure of bronze, silver plated. Ecuador.

INDIAN NOTES

From Mr. Joseph P. Simon:

Large pottery jar. Eutawville, Orangeburg county, South Carolina.

From Mr. William Smith:

Four arrowpoints. Found near Rockaway, Long Island, New York.

From Mr. R. E. Steinsberg:

Map of Argentina.

From Mr. W. M. Strother:

Five photographs of gold objects from the Cassanare territory, Colombia.

From Mr. Edward F. Weed:

Twenty-two photographs.

From Miss A. E. White:

Bag made from the head-skin of a calf. Sioux.

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INDIAN NOTES

NOTES

A CERAMIC REPOSITORY.—Every student of American archeology and every collector of archeological material will gain much by the perusal of a mimeographed announcement of six pages prepared by Dr. Carl E. Guthe of the University of Michigan and distributed by the National Research Council at Washington. Bearing the title "The Ceramic Repository for the Eastern United States, at the University of Michigan, under the Auspices of the National Research Council," the circular sets forth that the Committee on State Archeological Surveys, of the Division of Anthropology and Psychology of the National Research Council, recommended and authorized the formation, in the Museum of Anthropology at the University of Michigan, of a repository for pottery fragments obtained in North America, the reason for the setting up of such a repository being found in the ultimate purpose of archeology, "an historical science which seeks to interpret extinct civilizations," and thereby to reach conclusions regarding the forces which mold the development of man and his cultures.

Briefly stated, the object of the announcement is to bring to the attention of institutions and students the importance of archeological work in a

INDIAN NOTES

thoroughly scientific way in order that the fullest possible information may be procured. The circular does not say so, but in all probability there are as many northern American archeological specimens crowded into our museums and in the cabinets of private collectors as will ever be found by future excavation, but which are well-nigh worthless because the only story they have to tell is that they are the product of Indian handicraft. Says the announcement: "Specimens are intrinsically of little value to the scientist. It is essential that they be accompanied by adequate information, giving the geographical locality and the associations in which they were found. Therefore, the first and most important step in the formation of the repository for pottery fragments, and for that matter, in the solution of the general archeological problems of this area [eastern United States], is an insistence upon proper field technique of observation and of excavation, and a strong discouragement of the efforts of individuals inadequately equipped to pursue such investigations."

We cannot here present all the reasons advanced by Dr. Guthe for conducting excavations and making surface gatherings in a scientific manner, nor what a boon the establishment of the proposed "library of sherds" at the University of Michigan will prove to be to students engaged in the eluci-

INDIAN NOTES

dation of archeological problems. The purposes of the potsherd collection, the importance of assembling it in such an accessible center as the University of Michigan, together with the kinds of material desired, and the information essential to its classification and study, are lucidly set forth.

INDIAN BURIALS IN LEE COUNTY, NORTH CAROLINA.—Mr. Reginald Pelham Bolton, who has been an active collaborator of the Museum for a long time, has sent the following brief report of some observations made by him in January on certain Indian burials:

“Guided by Mr. Charles Macauley, of Southern Pines, I visited a site in Lee county, where, aided by a couple of youths, he had uncovered several human remains. We found the place in an open elevated area in the one-time forest lands, about one hundred yards from the old country road, which may have been a native trail. There is a spring nearby, and a patch known as the cranberry field. The situation is elevated, commanding a view over rolling country.

“The burials appeared to have been made under a small mound, which has probably washed down from a higher elevation, as it was composed of sand. Several graves had been opened from the surface, the skeletons being thus broken and bones

INDIAN NOTES

and fragments of skulls scattered about. Having only a small hand-tool, I raked out two of the pits, finding part of the remains on the hard sand bottom, the depth of which was only about two feet from the surrounding surface. In each grave there was a band of carbonized or burnt wood above the remains. The fragments gave the appearance of brushwood, and the position indicated that it had been placed and fired on top of the remains.

"Mr. Macauley had not found any objects of native work in any of the four burials disturbed, but I suggested to him that he should cut a trench alongside the mound down to the hard sand-bed, and then work in sideways, exposing the layers, and more carefully examining the bottom of the graves, of which he thought there might be as many as ten.

"I found several of the human bones which showed signs of having been burned, which contributed to the conclusion that the burning brushwood had been in contact with the buried remains."

THREE buffalo parfèche cases of the Kiowa Indians, recently procured by the Museum, are of special historical interest by reason of the following inscriptions which appear on them:

INDIAN NOTES

Indian Packing Skin | Captured from the Kiowa Indians
| General George A. Custer, Lt. Col. of the | U. S. Cavalry,
Commanding Expedition | Wichita Mts. Indian Territory |
Capt. C. S. de Graw | Asst. Surgeon U. S. Army | Fort Dodge,
Kansas.

Indian Packing Skin | Captured from the Kiowa Indians |
Wichita (Indian territory) fight | General George A. Custer,
Commanding Expedition | Capt. C. S. de Graw | Asst. Surgeon
U. S. Army | Fort Dodge, Kansas.

Indian Packing Skin | Kiowa Indians | Captured in Fight
with Indians | Wichita Indian territory, | General Custer's
Commanding Expedition | Capt. C. S. de Graw | Asst. Surgeon
U. S. Army | Fort Dodge, Kansas.

The fight referred to was evidently the noted battle of the Washita, which occurred November 27, 1868, on the south bank of Washita river above Sergeant Major creek in the present Oklahoma, Custer being in command against the Kiowa, Comanche, Cheyenne, Arapaho, and Apache. The Indians were defeated and compelled for the first time to lead a reservation life.

WHILE in London last summer the Director purchased an interesting collection of pottery from the Chicama valley in Peru. This collection, which consists of about two hundred and sixty pieces, was gathered about thirty-five years ago and for many years had been in the possession of Mr. Henry Vanden Berg of London. Many of the vessels exhibit finely painted representations of animals, fish, snails, and fruit. Five of the specimens are examples of the rare pottery trumpets.

INDIAN NOTES

Two RARE CHUMASHAN BASKETS.—Through the generosity of Mrs. Thea Heye, wife of the Director, the Museum collections have been enriched by two rare baskets made by Mission Indians of Cali-

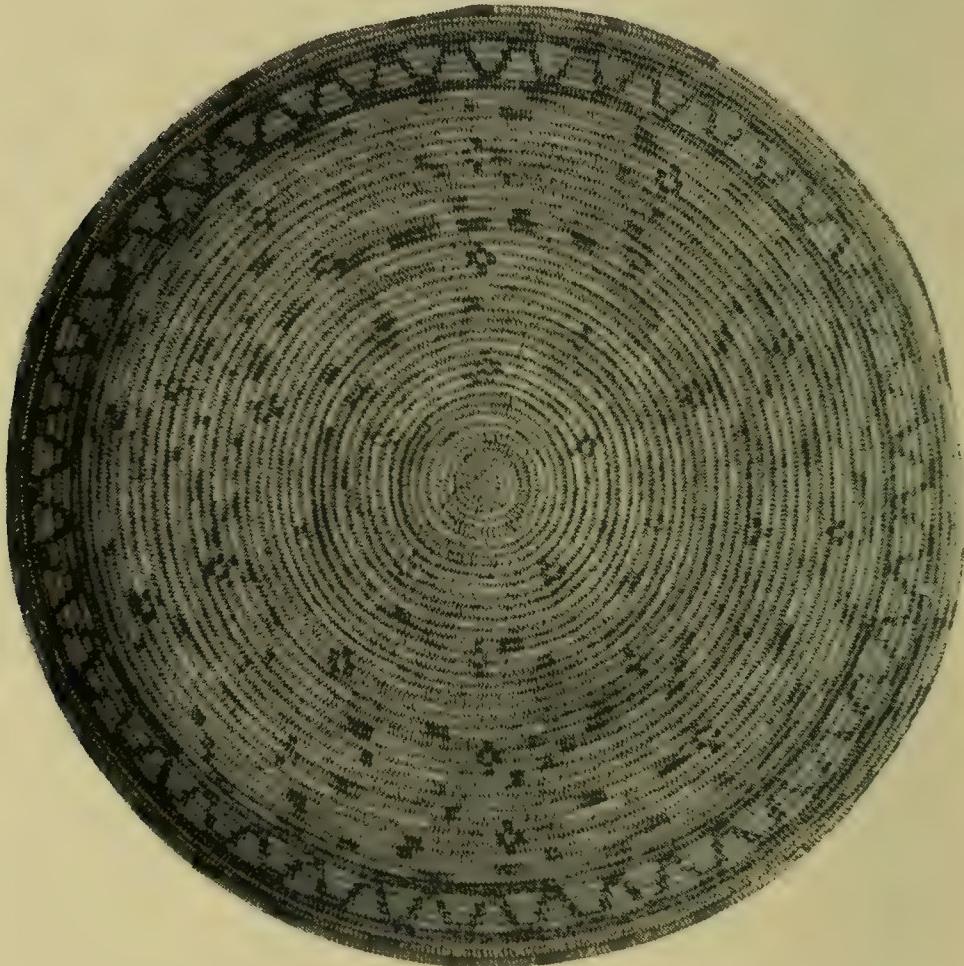


FIG. 67.—Basket placque of the Indians of Santa Barbara, California. Diameter, $17\frac{1}{4}$ in. (15/9014)

fornia. One of them is conical and is from Santa Inés; the other, a fine example of basketry placque, is $17\frac{1}{4}$ inches in diameter and is among the few

INDIAN NOTES

examples known to have been derived from the Indians of Santa Barbara. Into both of these missions were gathered Indians belonging chiefly to the Chumashan stock.

As the illustration (fig. 67) shows, the plaque is of a close coiled weave. The material used for both the foundation and the sewing is an unidentified rush. The black design, however, is wrought in another material, which, until a comparative study of the vegetal substances employed in fabricating the basket is made, must remain in the undetermined class.

The rush was split for use as a sewing element, while the foundation is composed of the entire stem of the rush, together with split strips of the stem.

THERE has recently been received by the Museum a collection of ethnological material gathered by Dr. F. G. Speck among the Catawba Indians in South Carolina. Among the specimens is an interesting series of pottery jars and bowls, some of which exhibit the old method of finishing the surface with a corncob instead of by the use of a polishing stone, which has been the customary practice for a long time. Among other objects associated with the ceramic industry are decorated smoking-pipes with reed stems; a mold for making

INDIAN NOTES

pipe bowls; tools used in pottery-making, including wooden pestles for pounding the clay, cane knives for shaping, and pegs for making holes in pipe-stems and in utensils for the purpose of draining liquid from them. Other specimens include bows, fish-arrows and fish-spears of cane, and three cane tubes used by medicine-men for blowing powdered plant medicines over patients in their endeavor to effect a cure.

By invitation of the Rotary Club of Westwood, New Jersey, Dr Melvin R. Gilmore addressed that body at its weekly club luncheon on December 12, 1927, on the subject of the Museum of the American Indian, Heye Foundation, and some aspects of its work. By invitation of the Supervising Principal of public schools at the same place Dr. Gilmore addressed the convocation of four hundred students of the high school on the same day, on the subject of Some Indian Contributions to our Present Material Culture and to our Form of Political Government.

AN interesting addition to the Museum collections from the Plains Indians is one of the so-called "bar" blankets issued by the Government to the Indians between 1875 and 1880, and so called because of a black stripe at each end, the remainder

INDIAN NOTES

being green. The example now acquired was collected about 1877 from the Mandan of Fort Berthold reservation, North Dakota, and has a beaded strip, ten inches wide, attached to the center.

AT an auction recently held in Paris the Museum purchased examples of large pottery jars from the Santa Marta region in Colombia, as well as three unique carved shell pendants and a human figure made of sheet-gold. A brief illustrated description of the shells, by Professor Saville, will appear in a future number of *Indian Notes*, to be followed by an account of a certain group of gold figures from Colombia to which the one referred to pertains.

THE Division of Physical Anthropology of the Museum was visited last December by Prof. G. Alexander, Director of the otological clinic of the University of Vienna, who examined the skull material for osseous anomalies in the meatus acustici externi. In February Dr. E. A. Hooton of Harvard University spent some time at the Division in discussing problems of physical anthropology with Dr. Oetteking.

A GOOD example of Navaho saddle-blanket

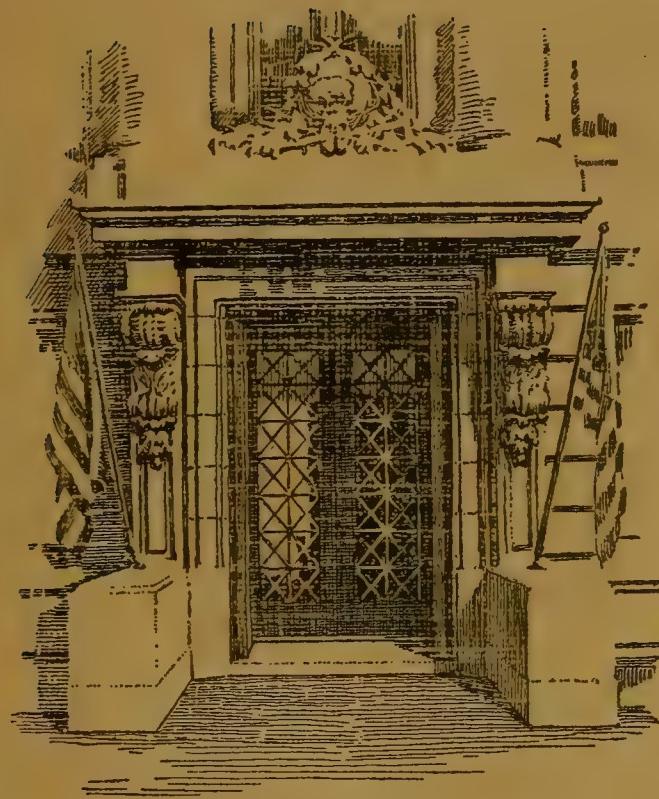
INDIAN NOTES

(15/7719), kindly given to the Museum by Mrs. Walter W. Davis, of Great Neck, Long Island, N. Y., is of unusual interest by reason of its association, for it was presented by Major John Wesley Powell to his sister, Mrs. Almon H. Thompson, about 1873, after returning from his second Grand Cañon expedition, and in turn was given by Mrs. Thompson to Mrs. Davis twenty-five years ago.

MR. LOUIS SCHELLBACH gave an illustrated lecture on Pueblo Grande de Nevada in Clark county, Nevada, before a large audience at the American Museum of Natural History, under the auspices of the New York Board of Education, on January 28. On February 15 Mr. Schellbach repeated the lecture before the Railroad Branch of the Young Men's Christian Association in New York City.

"Food the Indians Prepared" is the subject of a brief article by Dr. Melvin R. Gilmore which appears in *Good Health*, Battle Creek, Michigan, for January 1928.







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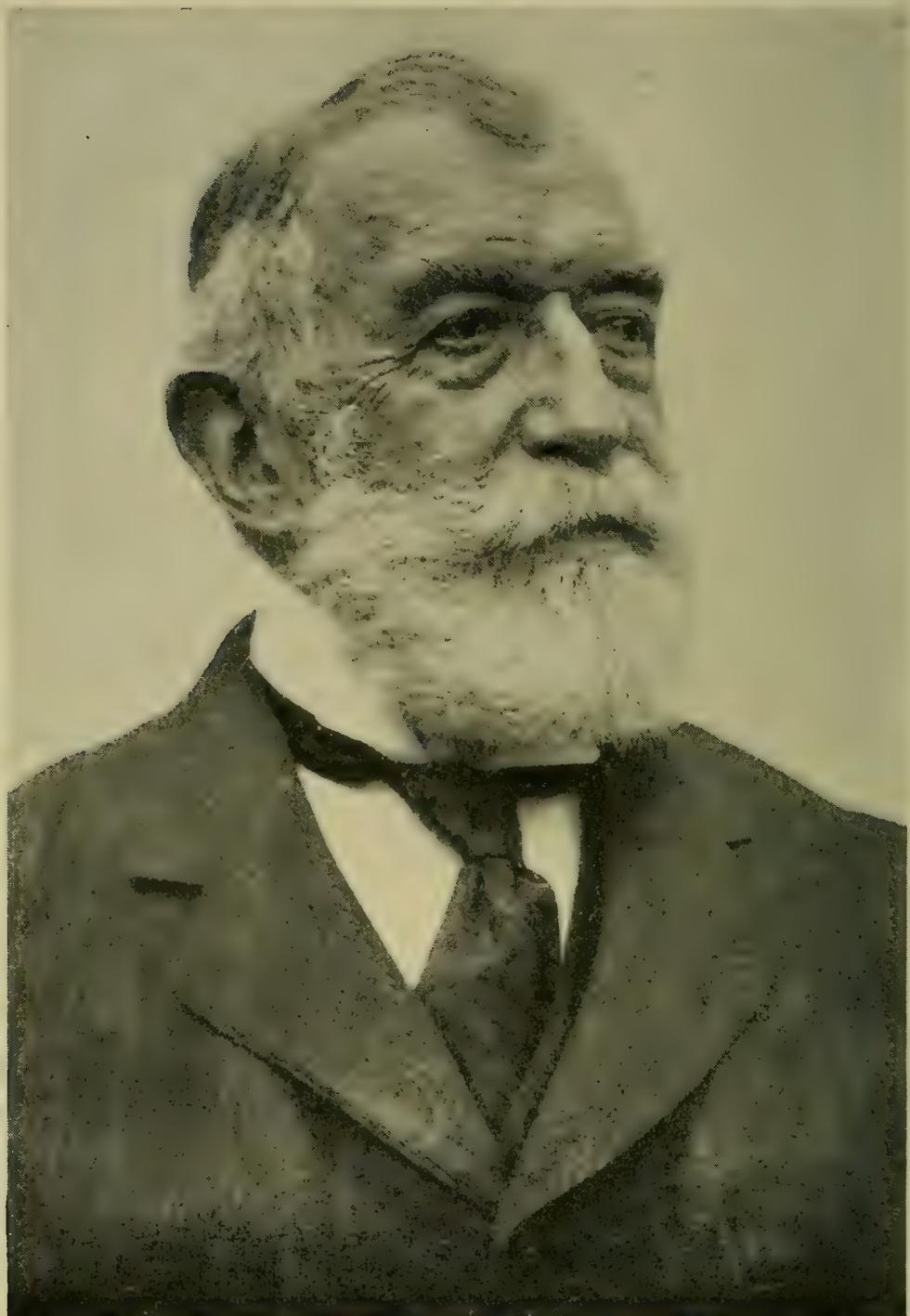


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BROADWAY AT 155TH STREET, NEW YORK

CONTENTS

	<i>Page</i>
The Museum's Loss. James Bishop Ford and Harmon Washington Hendricks	271
Ceremonial Axes from Western Mexico. Marshall H. Saville	280
A Pipe of Unique Form from Pecos, New Mexico. A. V. Kidder	293
Mohegan Beadwork on Birch-bark. Frank G. Speck	295
"Wings" of Haida Ceremonial Canoes. George T. Emmons	298
Diet and Stature in Tierra del Fuego. S. K. Lothrop	303
A New Archeological Field in Texas. M. R. Harrington	307
The Cattail Game of Arikara Children. Melvin R. Gilmore	316
Steatite Effigy Pipe from the Old Cherokee Country in North Carolina. Charles O. Turbayfill	318
Recent Accessions by Gift	321
Recent Library Accessions	325
Notes	349



JAMES BISHOP FORD
1845-1928

INDIAN NOTES

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No. 3

THE MUSEUM'S LOSS

JAMES BISHOP FORD AND HARMON WASHINGTON HENDRICKS

WHEN one attains four score years and more his passing is not usually unexpected, and yet in the case of James Bishop Ford who died March 29th, and of Harmon Washington Hendricks who followed only two days later, the Museum and all directly associated with it suffered an almost overwhelming shock. These fine, lovable men were not only trustees of the Museum, but were on more or less intimate terms with all of its employees, so keen was their interest in its activities and its personnel.

Both Mr. Ford and Mr. Hendricks had been more than beneficent toward the Museum, for rarely more than a suggestion of its needs was offered when one or the other would meet the

INDIAN NOTES

emergency by contributing without stint to the acquirement of collections, the expense of field-work and of publication, and to the upkeep of the establishment. Great indeed have been the gifts of these two from the time the Museum was organized until the close of their days. Some of their larger benefactions may be mentioned.

Included among the many gifts by Mr. Ford are ethnological collections illustrating the culture of the Cree of Alberta, the tribes of Oklahoma, the Indian remnants in Virginia and Connecticut, the Sioux and Cheyenne, the Indians of the upper Amazon, and of various Eskimo groups, the last being represented by five collections. In addition he gave several Araucanian blankets and a magnificent example of Peruvian weaving of the early colonial period. The archeological collections acquired through Mr. Ford's generosity include two gatherings of objects from southern California and another from San Nicolas Island, California, the Lady Blake collection from the West Indies, and collections from the Eskimo country, Rhode Island, New York, British Columbia, Salvador, British Honduras, Honduras, and Colombia, together with gold objects from Bolivia, eighteen splendid mosaics from Mexico, and other ancient objects from the states of Puebla, Oaxaca, and Vera Cruz in the same country.

INDIAN NOTES

In addition Mr. Ford met the expense of archeological expeditions by Marshall H. Saville to Mexico, Guatemala, Honduras, Costa Rica, Colombia, Ecuador, Peru, and the West Indies (indeed all of Professor Saville's field-work for the last fifteen years was conducted under Mr. Ford's patronage); of studies by T. T. Waterman among the Tolowa of California, the Warm Springs Indians of Oregon, the Kalispel of Washington, and the Kutenai of British Columbia; of a trip by Donald A. Cadzow to Alberta and Saskatchewan for the purpose of studying and of gathering collections among the Cree and Assiniboin, and of archeological work by Foster H. Saville on Long Island.

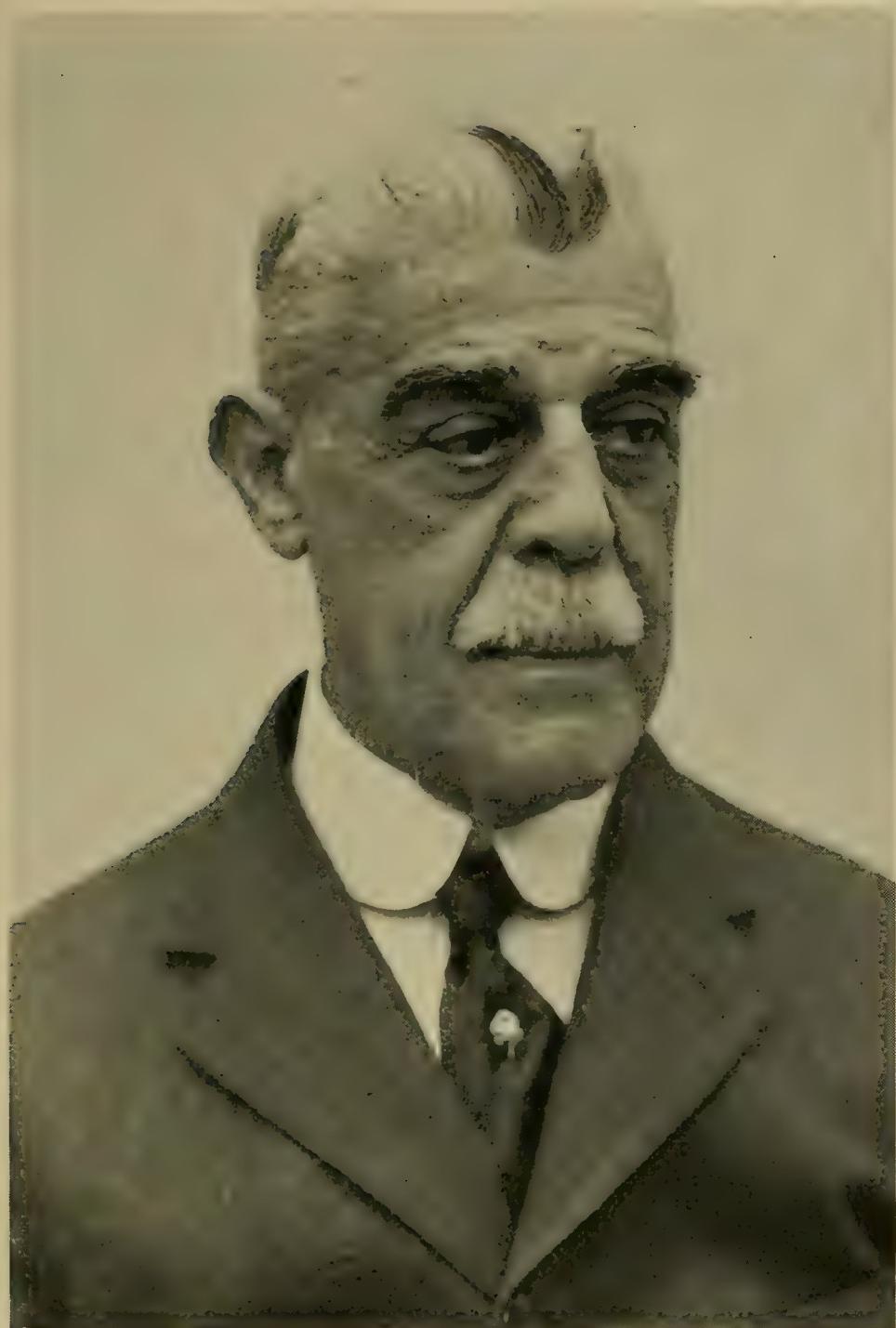
When the erection of the central building of the Museum was proposed, Mr. Ford contributed liberally toward its construction; and on its completion he was equally generous in meeting the expense of installing the exhibition cases, and of the tree-planting and sewer connections. On the approach of the opening of the Museum building in 1922, Mr. Ford contributed the means for publishing M. H. Saville's "Turquois Mosaic Art in Ancient Mexico," dedicated to the Director in commemoration of the event; and when the need came to erect an Annex on the land in the Bronx generously deeded to the Museum by Mr. Hunt-

INDIAN NOTES

ington, Mr. Ford contributed most liberally toward the fund. One of his most highly appreciated benefactions was the gift of the Saville and Hodge collections of books, pamphlets, and manuscripts relating to the archeology, ethnology, and history of the Indian tribes from and including the Southwestern states southward through Latin America. It was owing to the gift of these and of many more works, no small number of them being well-nigh priceless, that the library of the Museum became The James B. Ford Library, which was installed in the main building with an adequate equipment at Mr. Ford's expense.

On Mr. Ford's eightieth anniversary, in 1925, the Board of Trustees published in its commemoration M. H. Saville's "Woodcarver's Art in Ancient Mexico."

As in the case of Mr. Ford, so also did Mr. Hendricks contribute largely toward the expense of erecting both the central building of the Museum and the Annex, and he contributed also the means for grading and beautifying the extensive grounds surrounding the Annex which became The Mrs. Thea Heye Garden. Deeply interested in everything pertaining to the growth and usefulness of the Museum, there was nothing that held his interest more strongly than the excava-



HARMON WASHINGTON HENDRICKS
1847-1928



INDIAN NOTES

tions at the ruined Zuñi pueblo of Hawikuh, New Mexico, which were conducted entirely under his patronage and which he visited twice during their progress. It was characteristic of his modesty that, to forestall an inevitable inclination to name the expedition in honor of its patron, Mr. Hendricks insisted that the one in immediate charge of the work should share any credit presumed to be due, and it therefore became known as The Hendricks-Hodge Hawikuh Expedition. And not only that, but before the close of the work he made adequate provision for the publication of the results.

The Director and staff of the Museum in 1921, in commemoration of Mr. Hendricks' seventy-fifth anniversary, published a special Leaflet on "Turquois Work of Hawikuh, New Mexico," by F. W. Hodge; and in 1925, in recognition of his seventy-ninth anniversary, the Board of Trustees published in the same series a brochure on "The Penn Wampum Belts," by F. G. Speck and W. C. Orchard, which treats of the historically important objects indicated by the title—another of Mr. Hendricks' gifts.

Of the numerous treasures which the Museum has added to its collections through Mr. Hendricks' deep interest, the following may here be mentioned: Objects illustrating the ethnology of

INDIAN NOTES

the Yurok, Karok, Pomo, Diegueño, and Luiseño, of California; the Penn wampum belts above referred to; material illustrating the ethnology of some of the tribes of Panama; large gatherings of ethnological specimens from the Indians of the Plains, of New York and Ontario, as well as from the Blackfeet and Kwakiutl, and others from the Department of Oriente in Ecuador, and from British Guiana and Argentina. Acquired also were a collection of Araucanian blankets, and another consisting of blankets and other textiles from the Indians of Arizona and New Mexico, in addition to which are numberless smaller ethnological collections or individual pieces of rare value. Mr. Hendricks' archeological contributions include collections from southern California; pottery from Casas Grandes, Chihuahua; gold objects from Colombia; pottery and pipes from Tennessee, Virginia, and Pennsylvania; objects from Panama; carved and painted wooden cups from Peru; collections from New York and Ontario, as well as from Argentina, Costa Rica, and Guatemala, from the last country being a beautiful sculptured pottery vase. Indeed the objects given by Mr. Hendricks or derived from field-work conducted under his patronage would form the nucleus of a respect-

INDIAN NOTES

able museum of American archeology and ethnology.

But we need not dwell on the munificence of Mr. Ford and Mr. Hendricks, for what they have done is of such outstanding importance to students that their names cannot fail to be reflected in whatever glory may be accorded the Museum in generations to come.

At a meeting of the Board of Trustees of the Museum, held May eighth, the following minutes were unanimously adopted.

JAMES BISHOP FORD died on March 29, 1928. For the twelve years of the Museum's existence he served continuously as a member of the Board of Trustees and for several years prior thereto he coöperated with the Founder in developing and rounding out the collections which were the nucleus of the Museum. During this entire period, whatever the need, he stood ready, not only with generous contributions but also with sound advice based upon an experienced and successful business life, to foster the Museum's growth and the development and enlargement of its scientific usefulness. From the first meeting of the Board of Trustees, on May 24, 1916, to his death, he attended all but two meetings of the Board. In addition, whenever any question as to the Museum's activities arose, he gave unsparingly of his time to the Director and the members of the staff. To every call for financial assistance, whether for the meeting

INDIAN NOTES

of routine expenses or for the conduct of expeditions or for the purchase of collections or to soften the blows of misfortune which fell from time to time upon members of the staff, he was always responsive with generous and timely contributions unostentatiously given. Thus he built into the institution not only the material things which are purchasable but, by his quiet attitude of helpful friendship, his unfailing interest in accomplishment no matter how seemingly unimportant, his sympathetic understanding and appreciation, he implanted in the entire organization enthusiasm for and devotion to the altruistic purposes for which the Museum was founded, than which no greater material contribution could be made.

The members of the Board of Trustees desire to join with the Director and the members of the staff in this expression of the deep affection which all felt for Mr. Ford and of keen appreciation for all that he did for the Museum and its entire personnel.

HARMON W. HENDRICKS died on March 31, 1928, having rounded out more than four score years marked by a long and successful career in business and honored by reason of his devotion to the highest standards of patriotic and altruistic endeavor. Of unassuming but strong personality he was actuated by the highest sense of duty to his fellowmen, through his support of charitable and educational institutions. Long a close personal friend of our Founder he became an ardent supporter of the

INDIAN NOTES

project to found this Museum and he contributed thereto generously from his resources and unstintingly of his time and personal enthusiasm. As a Trustee he attended faithfully the meetings of the Board. As Vice-chairman he at times carried the full burden of the general direction of the Museum and at all times dedicated largely of his time and experience to the Museum's service. To the support of this institution, which he loved, he gave most generously for its maintenance and enlargement and, unaided, financed and personally participated in perhaps its most important scientific enterprise—The Hendricks-Hodge Hawikuh Expedition—providing, in addition, liberally for the preservation of its records. He became the personal friend of every member of the staff and communicated to them the inspiration of his personality and spirit of self-sacrifice. While, in his passing on, the Director, the Trustees, and the staff have lost a true friend, he has, through these many years of earnest devotion, built his own memorial not only in the creation of the buildings and the collections that fill them, but still more enduringly in the hearts of all who came in contact with him. It is to memorialize that service and to express to the members of his family our deep sense of personal loss that the Board of Trustees, for itself and for the officers and for the staff incorporate this minute on the records of the Museum and direct that a copy suitably engrossed be presented to his family.

In furtherance of their friendship toward the Museum and in evident appreciation of its endeavors, Mr. Hendricks bequeathed to the Museum \$250,000 as an addition to its endowment fund, and Mr. Ford \$50,000 without restriction.

CEREMONIAL AXES FROM WESTERN MEXICO

MARSHALL H. SAVILLE

DURING the sixteenth century the Spanish conqueror Nuño de Guzman accomplished the subjugation of that part of western Mexico now forming the states of Jalisco and Nayarit, and parts of Aguas Calientes, Zacatecas, and Sinaloa. Here was established the *audiencia* of Guadalajara in 1549, which replaced the native Chimalhuacan. Although dialects of the Mexican or Nahuan language were generally spoken in this region, others also were employed quite commonly and were designated as Chichimec, a name applied specifically to a people supposed by many to be affiliated linguistically with the Otomi, and, by extension, to any wild and unruly tribes. Taken as a whole, this part of Mexico is relatively little known archeologically, but there are some phases

INDIAN NOTES

of its culture which seem to be purely Nahuan. Diguet has treated the problem of the ethnography of this region in an important monograph (see reference at end of the paper).

We call attention in this brief study to a single phase of the archeology of this culture area, namely, the curious types of ceremonial axes peculiar to this part of Mexico. The fashioning of ceremonial stone axes in the form of figurines with animal heads and more or less sickle-shape cutting edges is to our present knowledge confined to the relatively small area of ancient Chimalhuacan, beginning near the southern shores of Lake Chapala in southern Jalisco, about N. lat. 21° , and extending northward through Jalisco, western Aguas Calientes, and Zacatecas. The axes belonging to this class, with the exception of the first two herein illustrated, all indicate that they were shaped with deliberate regard to their projecting sickle-like edges.

The two specimens mentioned (figs. 68, 69) are in the Museum of the American Indian, Heye Foundation, and are now illustrated for the first time. Drawings of the same specimens are presented in fig. 70, *b*, and fig. 71, *a*.

The development of this type of ceremonial ax is well exemplified in the series. The example shown in fig. 70, *a*, was found by Hrdlicka in ex-

INDIAN NOTES

cavating at Totoate, northern Jalisco; the others to be noted as collected by this investigator are all from the same locality and have been illus-



FIG. 68.—Ceremonial ax. Height, 3¾ in. (15/5654)

trated by him;¹ with several others they are in the American Museum of Natural History. This first specimen illustrated in the drawings

¹ See references at the end of the paper.

INDIAN NOTES

(fig. 70, *a*) shows an ax, perhaps unfinished, with the rude representation of an animal head at the poll, and a relatively large biconical perforation



FIG. 69.—Ceremonial ax, Type I. Height, 3 in.
(6/6389)

in the center of the lower portion midway between the hafting groove and the cutting edge. The serration of the edge is a feature to which we shall refer later.

The first of our Museum examples above re-

ferred to (figs. 68 and 70, *b*) was recently acquired. The poll is rather roughly shaped, with no distinctive representation of a face. From the proportions of the part below the groove it is clearly seen that the object represents the next

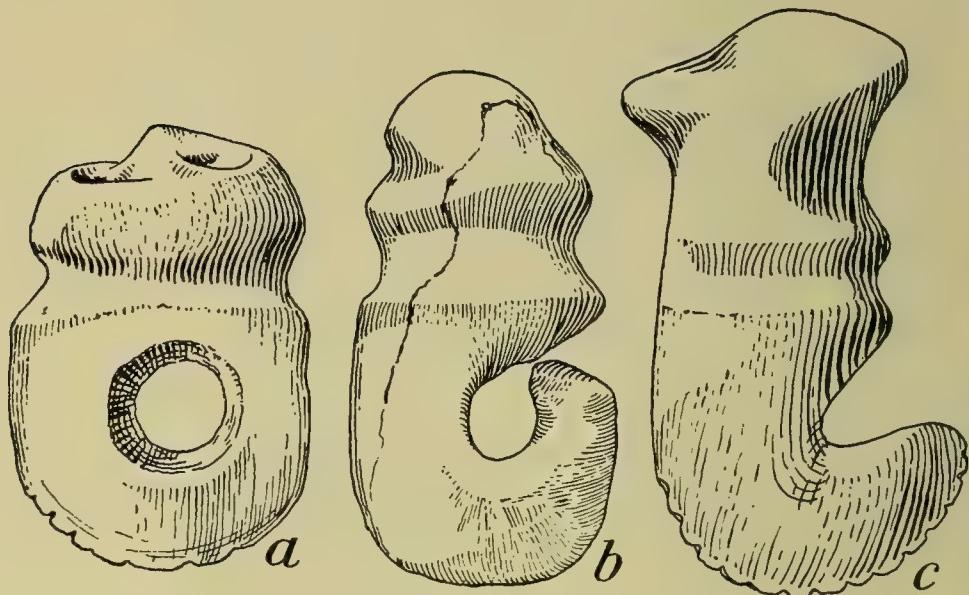


FIG. 70.—Ceremonial axes, Type I

stage in the development of axes of this kind, the upper portion of the right side of the aperture being cut away, leaving a curved end separated from the upper part. This feature is elaborated in the Totoate specimen shown in fig. 70, *c*, which, furthermore, is notched on the cutting edge.

In figs. 69 and 71, *a*, showing the second of our Museum specimens, is presented the most finished example of these singular artifacts. The animal

INDIAN NOTES

head and the cutting edge are symmetrically worked out, and the latter exhibits an attempt at decoration with concentric semicircles and pronounced serrations. The notched feature we have already seen in fig. 70, *a*, *c*, and although the axes of this class are provided with a groove for

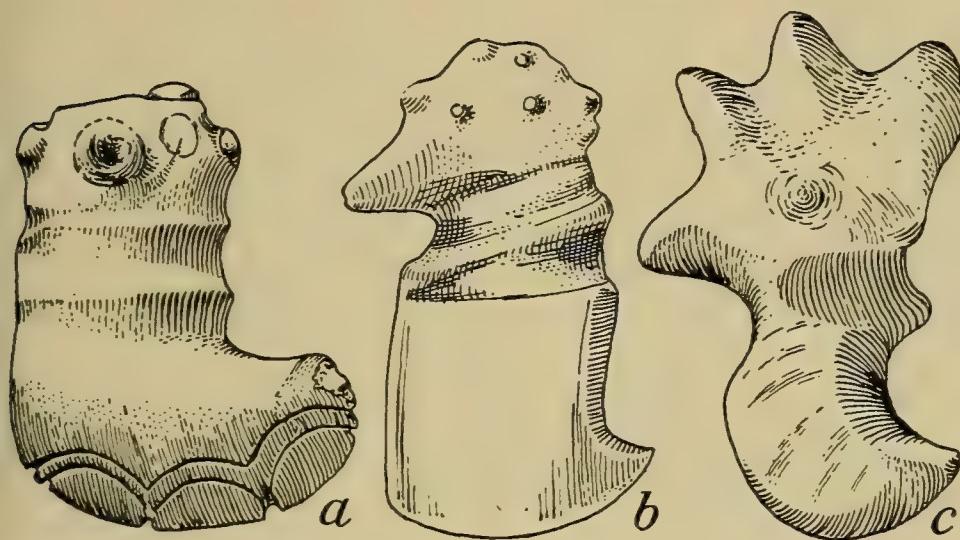


FIG. 71.—Ceremonial axes, Type I

hafting, the presence of the serration would seem to disqualify them for use as cutting implements.

The interesting ax shown in fig. 71, *b*, was the first example of the class to come to our attention. E. Guillemin Tarayre, in a report on the ruins of Teul in southern Zacatecas, published in 1867, writes: "I give here the picture of the remarkable weapon half-size. It presents on one side an ax with a sharp curvilinear edge, which

INDIAN NOTES

rises in a point toward the upper end.² The center has a neck to which the handle of the weapon was attached. Another neck farther back isolates a head in the form of a club. It is studded with points, two of which represent eyes,

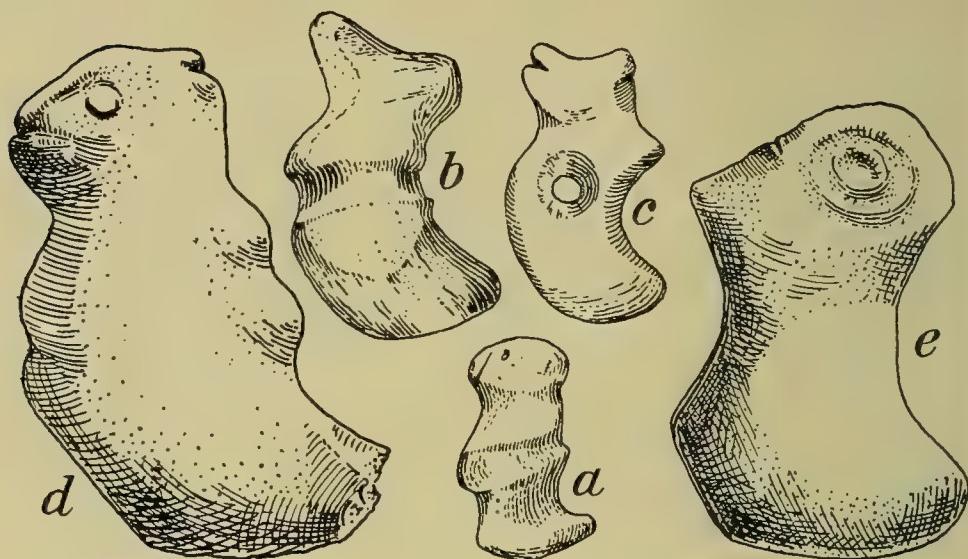


FIG. 72.—Ceremonial axes, Type I

whereas an appendage in the form of a snout furnished the representation of an animal's head. It is impossible not to see in this elegant weapon the proof of the passage of the Mexican migration to Teul."

The top-heavy specimen illustrated in fig. 71, *c*, from Totoate, has four large projections or horns at the top, and a node on each side of the flat

² Tarayre illustrates it in a recumbent position.

INDIAN NOTES

portion above the groove. The cutting edge is disproportionately small to the part above the groove.

The three examples shown in fig. 72, *a*,*-c*, found by Hrdlička at Totoate, are finished with considerable care. In *c* is a biconical perforation in the body of the ax, and it is the only specimen in the series that has no distinct groove below the rude animal head at the poll.

The last two axes of this type (fig. 72, *d*, *e*) were obtained by Batres at the noted La Quemada in Zacatecas, and were illustrated by him in his brief account of those ruins. These examples are not so well finished as the others, but the animal feature is more pronounced.

To conclude our reference to this particular type of ceremonial objects we may say that all have a more or less sharp cutting edge, and truly represent an interesting local cult of the ax, the limits of the distribution of which seem to be established. Its peculiar character does not appear to have been "diffused" in other areas subjected to Nahuan or other influences in ancient Mexico.

In the same general restricted culture area have been found two other types of figurine axes, shown respectively in figs. 73 and 74. The first is characterized by a realistic animal effigy, wolf-

INDIAN NOTES

or coyote-like in nature. Fig. 73, *a*, is the most interesting, for, in addition to the projection at the right of the cutting edge, comparable with the blade in the other group, a foreleg is represented. This specimen, as well as that shown in fig. 73, *c*, was collected by Lumholtz in the vicinity of Lake

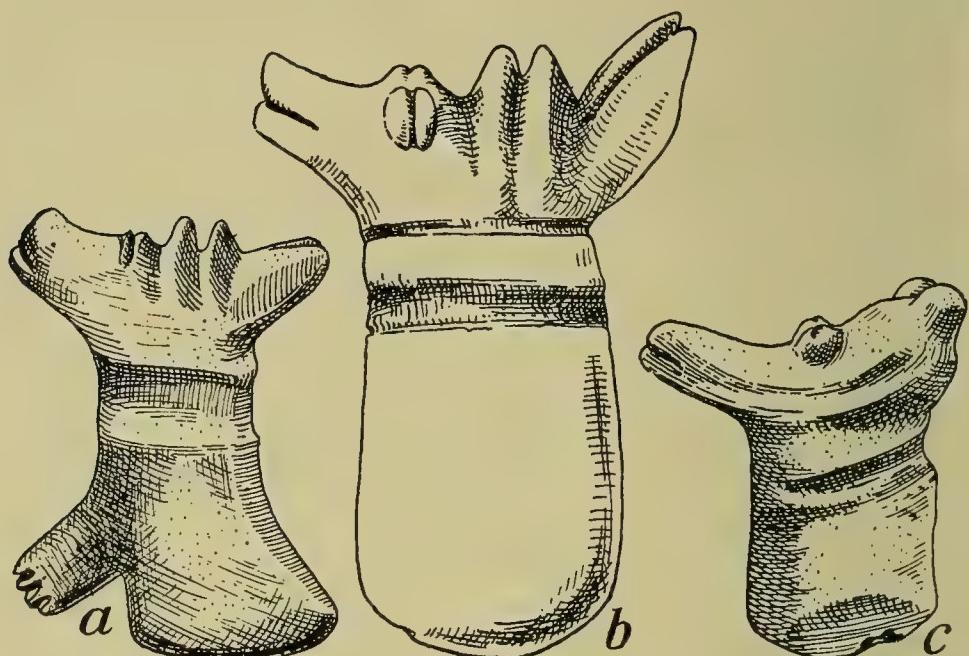


FIG. 73.—Ceremonial axes, Type 2

Chapala in southern Jalisco, and both have been described and illustrated in his work on Unknown Mexico. They are now in the American Museum of Natural History. The third example (fig. 73, *b*) came from Tapalpa in the canton of Sayula, not far from the northern shore of Lake

INDIAN NOTES

Chapala, and has been illustrated by Peñafiel. It will thus be seen that the only known examples of this type are from the one region.

The final type of figurine axes from ancient Chimalhuacan, represented by the two examples shown in fig. 74, is different in aspect from all the others described, inasmuch as each has a well-carved, up-lifted human face at the end of the poll, and arms and legs indicated on the shaft, which represents the body of the individual. The lower portion, with the cutting edge, is more or less circular.

Specimen *a* of the figure, collected by Lumholtz and now in the American Museum of Natural History, is from the vicinity of Tuxpan, Jalisco, and is an excellent example of minor sculpture. The position of the legs in relation to the rest of the figure reminds one of a person riding a unicycle. The part below the uplifted head is slightly abraded, but is without a groove. The cutting edge is sharply ground.

The other example (fig. 74, *b*) was found in the vicinity of Guadalajara, Jalisco, and has been illustrated by Starr. Similar to the Lumholtz example but not so well carved, it has a well-defined groove representing the neck of a human figure, while the cutting edge is slightly rounded but not sharp. Both specimens illustrating this

INDIAN NOTES

type, however, reflect the same concept, and with the others pertain to an interesting cult of the ax

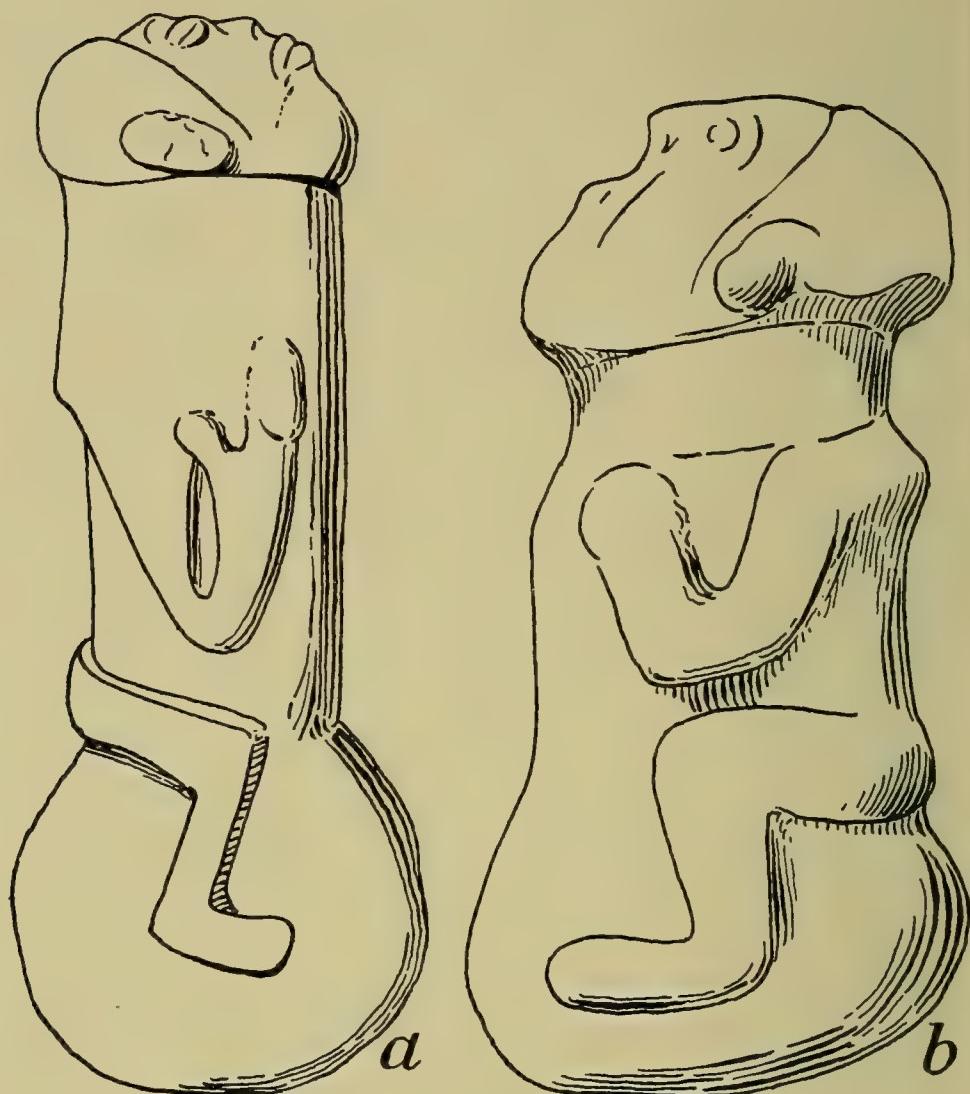


FIG. 74.—Ceremonial axes, Type 3

existing in former times in this limited area of northern Mexico.

INDIAN NOTES

Finally, we may call attention to another region of western Mexico where ceremonial axes are found. In the present State of Guerrero, in Nahuau territory, is found a rather large group of axes, each with a face worked on one side of the upper or poll portion; but this feature appears to have been made after the ax was otherwise shaped and therefore to have been of a secondary character. The Guerrero figurine axes, specimens of which, scattered by trade, have been found in the Mexican highlands considerably to the northwestward, seem to represent another and distinct development of the ax cult in a region of Nahuau culture not far south of Chimalhuacan, but seemingly isolated from the Jalisco area by the occupancy of the intervening territory, now the State of Michoacan, by another linguistic stock, the Tarascan, representatives of which are still to be found in the states of Michoacan, Colima, and Mexico.

The writer knows of but two other culture areas in ancient America where unusual ax forms are encountered: these are the Antilles and Ecuador. In the Antilles especially are many non-utilitarian axes in a bewildering variety of bizarre shapes. In Ecuador we find a great variety of axes, some of the types resembling those of the Antilles. In practically all of the forms

INDIAN NOTES

from Ecuador, however, the axes seem to have been utilitarian, while many of the Antillean examples must have been purely ceremonial, revealing a cult of the ax in the West Indies. Into this category the monolithic axes treated by the writer in a former paper would be included.

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A PIPE OF UNIQUE FORM FROM PECOS, NEW MEXICO

A. V. KIDDER

THE fragmentary black clay pipe herewith illustrated after restoration (fig. 75) was found in 1916 in the course of excavations carried on at the pueblo of Pecos, in San Miguel county, New Mexico, by the Department of Archæology, Phillips Academy, Andover, Mass. It formed part of a group of ceremonial objects uncovered

INDIAN NOTES

in a badly ruined room (No. 19) on the west side of the North Quadrangle, containing three other pipes, an imitation univalve mollusk shell carved in limestone, a fossil bivalve, three oddly shaped concretions, two quartz crystals, and a small translucent green stone. The material lay near the south wall close below the rotted remains of the fallen second-story roof; the earth about it was full of thin flakes of light-green plaster, from

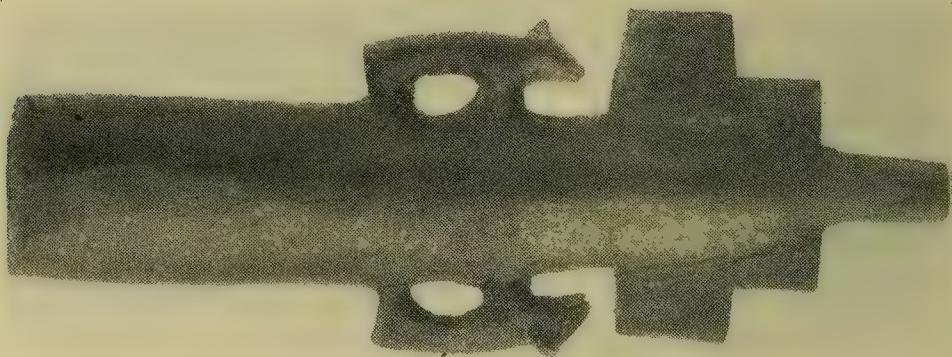


FIG. 75.—Earthenware smoking pipe from Pecos
(15/8999)

which evidence it is to be inferred that the pipes and other objects had been cached in a recess or nook in the now wrecked wall of the second story. Small "cubbyholes" lined with similar plaster have been found in other parts of the Pecos ruin. The cache probably dates from about 1650, but its contents may, of course, be considerably older.

Large pipes of black clay with more or less

INDIAN NOTES

highly polished surfaces were apparently fairly common at Pecos, but the majority of them were very poorly fired and few have survived. Two of the pipes in the Room 19 cache had rotted to such an extent that they could not be recovered. The typical large pipe was either of swelling tubular form or was flat-sided with decoration in incised lines. The present specimen is the only one in restorable condition which bears animal figures modeled in the full round. Its fragmentary state was due both to crushing by falling wall stones and to decay.

MOHEGAN BEADWORK ON BIRCH-BARK

FRANK G. SPECK

IN A paper on Northern Elements in Iroquois and New England Art, published in this series,¹ the writer described and figured some specimens of decoration in beadwork on birch-bark from the Mohegan Indians of Connecticut and touched on the question of derivation of this form of art as having a possible relation with the decoration of birch-bark by the employment of porcupine-quills

¹ *Indian Notes*, vol. II, no. 1, Jan. 1925.

INDIAN NOTES



FIG. 76.—Mohegan beadwork on birch-bark. (Courtesy of Mr. Albert C. Bates)



FIG. 77.—Mohegan beadwork on birch-bark. (Courtesy of Mr. Albert C. Bates)

INDIAN NOTES

among the more northerly Algonkian peoples. Since that time another specimen of beadwork on birch-bark, from Mohegan sources, has been traced to the possession of Mr. Albert C. Bates of Hartford, Conn. Mr. Bates having kindly furnished photographs of the object, they are here reproduced (figs. 76, 77), accompanied by the scant information that it was obtained, about twelve years ago, probably from a member of the Baker family at the Mohegan settlement. The purpose served by the article is at present unknown. It appears to be forty or fifty years old, judging by its condition. The designs are in white and dark-blue beads.

“WINGS” OF HAIDA CEREMONIAL CANOES

GEORGE T. EMMONS

PERHAPS the most picturesque feature of the culture of the Northwest Coast Indians was the canoe, an economic necessity in the life of the people, who, from their geographic position on rock-bound shores at the edge of deep forests, overshadowed by inaccessible snow-capped mountains deficient in animal life, were forced to look

INDIAN NOTES

to the water for food and means of travel. Canoes were dug out of the trunks of cottonwood, spruce, or cedar trees, and varied in size and type according to their uses; but all were models of marine architecture in grace of line, unsurpassed in any country or age.

In fashioning such canoes the Haida of Queen Charlotte islands were the most expert, as they had at their disposal greater and finer red cedars than the others. I well remember when, as late as the spring of 1900, the Haida brought their unpainted, wonderfully adzed, thirty-foot canoes to Sitka for sale. The largest canoes, exceeding forty-five feet in length, were the pride of the wealthier chiefs and were used on particular occasions for war, or, during the winter season, for attending potlatches at distant villages. On these occasions every artifice was employed to impress the host and the members of visiting clans, for while the hosts furnished the gifts and the food, the guests provided the entertainment in songs and dancing, and so great was the rivalry in the attempt to outdo one another in extravagance of dress and action, that bad blood and feuds were often the result.

The great canoes, like everything the chiefs possessed, were ornamented in several ways. More often they were painted with family crest

INDIAN NOTES

figures on each side of the bow and stern; again carved and painted figures of the same class surmounted the bow. At Klukwan, an old Chilkat village, a Kagwantá chief attached directly to the front of the bow projection the figure of an owl with hinged wings that flapped back on each side. At the same village I found in the possession of a Duclarwaydi chief two ornamentally cut-out and

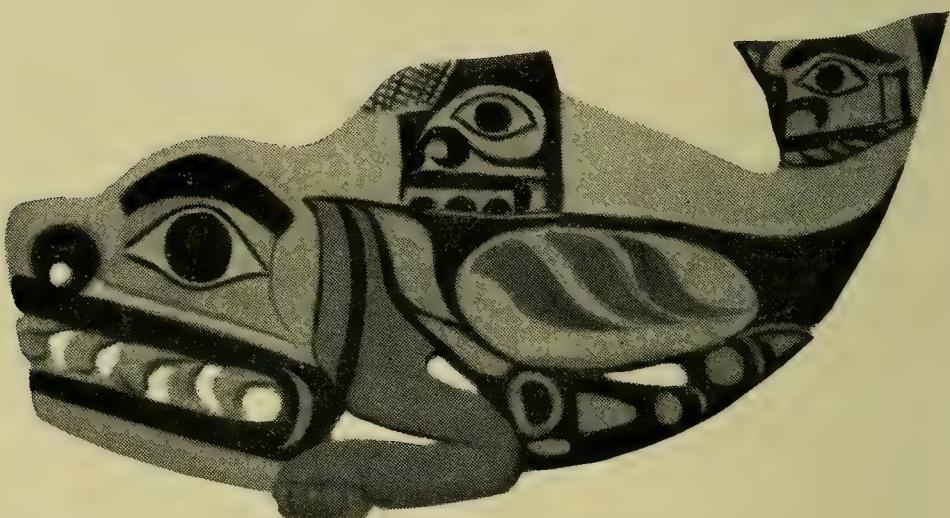


FIG. 78.—Painted “wing” for a Haida canoe. Length, 4 ft. (15/6279)

painted boards representing the “sea-bear”—a mythic animal with the head and forepaws of a brown bear and the body of a whale, more often the killerwhale—which on ceremonial occasions were hung over the bow. This peculiar type is the occasion of this note on two such painted wings (one of which is shown in fig. 78), found

INDIAN NOTES

in an old house in an outlying part of a deserted village of the Haida, which, on the authority of one well acquainted with this people, were hung over the bow of a canoe when equipped for ceremonial occasions.

In regard to the technique of the objects, Mr. William C. Orchard of the Museum has kindly added the following information:

The objects are fashioned from cedar planks split from a log and smoothed with an adz. The undecorated sides are slightly rounded, and beveled on the upper edge. Shaped and decorated to represent bird's wings, they are about four feet long and $17\frac{1}{2}$ inches across the widest part. The edges show an average thickness of seven-eighths of an inch, gradually increasing toward the center to an inch and three-quarters.

The painting representing feathers is rather crude. Evidently patterns or stencils were not used to lay out the design, consequently there are slight variations; however, they are fundamentally the same. The colors are black and red. The accompanying illustration depicts the shape of the two wings and also their painted decoration, the lighter coloring in the design representing the parts done in red. There are small perforations along the upper edges to accommodate

INDIAN NOTES

withes, or whatever material was used, to hinge the wings to the bow of the canoe.

Through the courtesy of Prof. F. S. Hall, Director of the Museum of the University of Washington, we are enabled to illustrate one of a pair of somewhat similar wooden figures, carved to

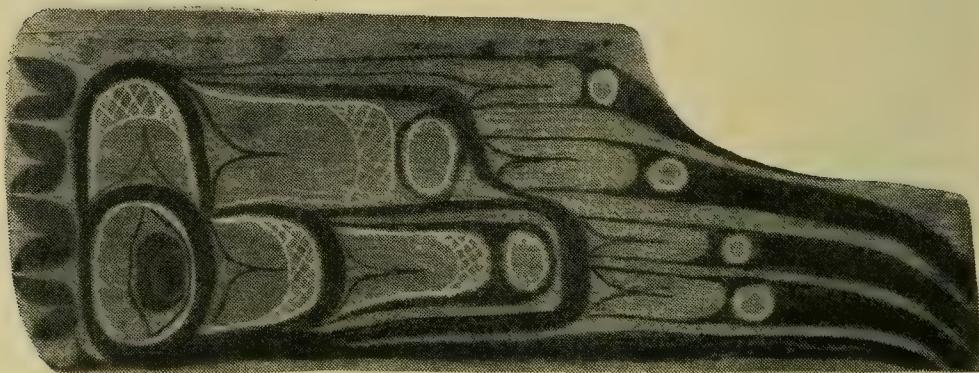


FIG. 79.—One of a pair of canoe ornaments from a Chilkat of Klokwan, Alaska. Length, 37½ in. Courtesy of Washington State Museum, University of Washington, Seattle.

shape and painted red, yellow, and white (fig. 79). These were procured in 1903 from a Chilkat of Klokwan, southeastern Alaska, who said that they were ornaments for the bow of his canoe when bedecked for visiting other villages to attend potlatches. In this instance the attempt to represent the "sea-bear" is more apparent.

INDIAN NOTES

DIET AND STATURE IN TIERRA DEL FUEGO

S. K. LOTHROP

A LETTER recently received from Mr. William Bridges throws new light on diet and stature in Tierra del Fuego. This subject has been discussed by Prof. E. A. Hooton and the writer in Volume X of the Museum's *Contributions*, which had been printed before the arrival of Mr. Bridges' letter.

The average Ona Indian was 175.44 cm. tall, while the average Yahgan man was only 158.10 cm. Figures for the women of these tribes are 159.24 and 147.54 cm. respectively. Thus it appears that two tribes living in close proximity represent nearly the extremes of stature in the New World. What caused this? Mr. Bridges writes that the climate enjoyed by the Ona is more favorable than that of the Yahgan, and that the Ona had more to eat. Also he points out that the Ona were more warmly dressed, to which we may add that they were much less snugly housed. None of these differences, however, is radical, so that they do not explain the range in growth. Heredity, doubtless, must be a factor.

As to exactly what these Indians ate, Mr.

INDIAN NOTES

*Fuegian Foods, Showing Percentages Eaten by
the Ona and Yahgan Indians.*

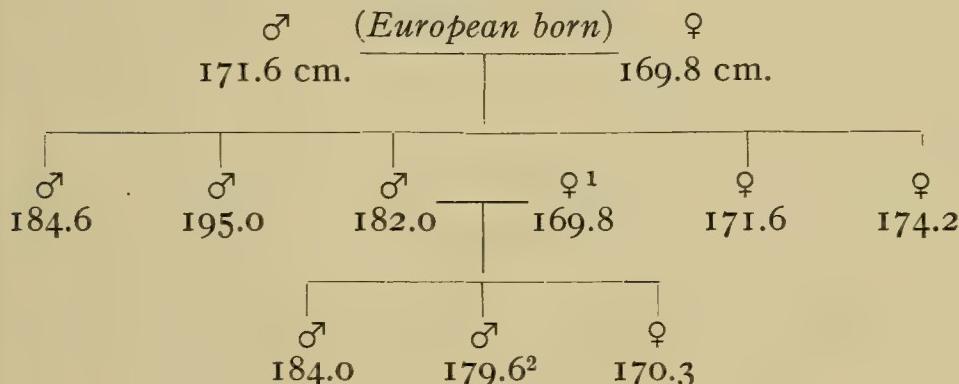
FOOD	ONA	YAHGAN
guanaco	50	2
tucotuco	20	—
fox	1	—
rat	2	—
whale	1	5
porpoise	—	5
seal	10	15
otter	—	2
goose	3	2
duck	2	2
plover	0.5	—
penguin	—	2
gull	—	1
eggs	—	2
fish	4	27
shellfish	5	32
fungus	0.5	2
berries	0.5	1
seeds	0.5	—

INDIAN NOTES

Bridges has most kindly supplied data for the appended table, which should replace table II in the work cited.

On the question of stature among children of European ancestry born in Tierra del Fuego, Mr. Bridges has been good enough to send me data covering his own family, which I reproduce in the subjoined table. From this it appears that there has been a great increase in the size of children, more marked in the second than in the third generation and more pronounced in the case of men than women. An out-of-doors life and healthful surroundings have undoubtedly played a part, but other elements apparently enter into the increase in size as well.

Height Increase among Fuegian-born Children of European Ancestors



¹ Born of European parents in Tierra del Fuego, also of short stock.

² Age 17, not fully grown.

INDIAN NOTES

Sex	Generation		
	First	Second	Third
♂	171.6	187.2	181.8
♀	169.8	172.9	170.3

A similar increase in size has taken place in the Lawrence family, which settled in Tierra del Fuego at the same time as the Bridges. I have no figures, but my impression is that the father (born in England) stands less than 170 cm., while the sons are all at least 185 cm.

Mr. Bridges confirms my impression that locally bred domestic animals, such as sheep, cattle, and horses, tend to exceed their imported ancestors in size. No exact figures are available.

To sum up, it seems that in Tierra del Fuego there is some factor which induces unusual growth among men (except Yahgan) and among animals. The controlling medium can not be diet alone, for the increase in size is shared by meat-eating men and herbivorous animals. Nor can heredity offer a proper solution, for the gain in stature is distributed among men and animals of varied ancestry. The vigorous climate of Tierra del Fuego may induce unusual growth, but on other continents it certainly is not true that

INDIAN NOTES

stature increases as one approaches the frigid extremes.

Here then is a puzzle to explain which is beyond the power of the present writer, who merely wishes to call these facts to the attention of those studying the effect of diet and climate on growth.

A NEW ARCHEOLOGICAL FIELD IN TEXAS

M. R. HARRINGTON

IT IS a strange thing that Texas, the largest state in the Union, should have received so little attention from archeologists, but it is a fact that the whole vast area which includes within its borders remains of the two greatest cultures of ancient America north of Mexico—the Pueblo and the Moundbuilder—is practically unknown archeologically. On this account, when the work of the Mrs. Thea Heye Expedition was suspended in Nevada, it was decided to transfer its activities to the Texas field.

Driving across the country in automobiles, our party arrived at El Paso on January 23d. The next week or so was spent in examining a number of sites on the terraces along the Rio Grande,

INDIAN NOTES



FIG. 80.—A peak of the Chisos mountains, Texas, seen from Cave No. 3

INDIAN NOTES

in the vicinity of the city. Twelve in all were found, most of them to the north, every one marked by low heaps of fire-cracked stones and scattered chips and implements of flint, with occasionally a mano or a hammerstone. Some had no pottery at all, others showed considerable quantities of rather coarse, undecorated black or brownish ware, while a few of the sites yielded in addition painted pottery of Pueblo type, including black-on-white, red-on-white, black-on-gray, red-on-brown, and black-on-brown. There were also a few pieces of plain, straight corrugated ware, without the usual notches; and some of the painted sherds show parts of animal figures, suggesting the Mimbres ware of New Mexico. After a number of days' work here, which failed to produce either burials or whole vessels, it was decided to remove farther east to the vicinity of Marathon, Brewster county, where some caves had been reported.

These reports were sent to the Director of the Museum by Mr. G. B. Hubbard, of Champaign, Illinois, a former resident, whose cousin, Mr. W. T. Burnham, still owns a ranch about seventy-five miles south of Marathon. Mr. Hubbard referred us to Mr. Burnham, who received us with true Texas hospitality and guided us per-

INDIAN NOTES



FIG. 81.—Cave No. 3, Chisos mountains, Texas, before excavation

INDIAN NOTES

sonally to various caves among the peaks of the Chisos mountains, which surround the ranch.

Three of these caves, situated near the head of a picturesque cañon just east of Crown peak and about half a mile from a perennial spring, were selected for exploration. They are rather small, the largest measuring only 27 feet across the mouth and 38 feet in depth, but the dumps outside showed long occupancy and it was hoped that a considerable collection would be gathered.

On excavating the largest cave, however, we were disappointed to find that the deposits of grass and fiber for the greater part had been burned away, leaving only ashes, while the second cave had a very shallow deposit, and the third (fig. 81), while fairly good, had not been occupied so long a time as the first.

In spite of all the drawbacks, however, we succeeded in finding a nearly perfect basket of cylindrical form in checker weave, made of the leaves of some species of yucca; two types of sandals; various fragments of matting in checker and twilled; a quantity of cordage, large and small; some wooden articles, including fragments of arrows and fire-sticks, and many flint implements, for the greater part rude scrapers. Grinding was evidently done by means of the metate and mano, for specimens of both appeared; but the

INDIAN NOTES

food material ground must have been wild seed of some sort, for there was no trace of corn or of corncobs. No pottery was found, and only one small fragment of a human bone. Probably the cave had been used mainly by Indians from the lowlands who had come to the mountains to gather *sotol*, a sort of yucca, the succulent heart of which was roasted for food in the spring: for the refuse in the caves consisted largely of fibrous, partly cooked *sotol* leaves and cuds of chewed *sotol* fiber still bearing the marks of human teeth.

Mr. Hubbard had suggested that we visit the Santiago or Chalk draw, running southward from Santiago peak, the highest point of the Santiago range, and this we did on February 16th, discovering an enormous rockshelter in the limestone cliffs near the mouth of Eagle cañon, entering Chalk draw from the west, some fifty miles south of Marathon.

This rockshelter measures approximately 600 feet in length from east to west and about 50 feet in width from north to south. In front it is very high, the overhang being at least 60 or 70 feet from the ground. Near the middle is a great mass of large fallen rocks, among which may be found several small caves. The shelter faces south.

INDIAN NOTES

A few hundred yards up the cañon, which is of the "box" variety,—a *cajón*,—are two natural tanks, or *tinajas*, one of which is said to be never dry. These doubtless formed the water-supply of the people who inhabited the rock-shelter.

Along the back of the shelter, for almost its entire length, are ruins of rooms rudely built of stone, and to the east are two circular depressions suggesting pit-dwellings or kivas. The most abundant indications of occupancy may be found between the fallen rocks and the wall, and eastward to the end of the rockshelter, although ruined rooms and small refuse deposits extend west of the rocks. Scattered along the back wall are rude paintings, including representations of human hands, men, birds, and possibly animals, done mainly in red paint, and there is also one figure apparently made by pecking, without color. On the upper surface of several rocks scattered about the shelter are rudely scratched figures of short straight lines, the combinations of which may have been accidental.

We ran an exploration trench from the shelter line northward toward the cliff near the east end of the shelter and almost immediately struck a mass of grass, fiber, dust, and fallen rocks, the layers of which were so matted together that

INDIAN NOTES

digging was difficult. The deposit grew deeper as excavation proceeded, reaching a depth of nearly four feet. About nine feet from the cliff we encountered the foundation of one of the little ruined rooms, which had been roughly rectangular with rounded corners and about eight feet across. The stonework of the foundation was rough and laid without mortar, and most but not all of the stones were slabs on edge. As the upper parts of the walls had entirely collapsed, it was impossible to learn of their construction. Many loose stones which probably formed parts of the walls lay scattered about.

Two floor levels were traceable in the house, of which the lower is the more interesting. The floor was simply the compacted earth in which lay the buried remains of the rafters that had supported the roof poles, about two inches in diameter, laid a few inches apart and parallel with the face of the cliff. No other roof material remained, except the charred stump of a single central post of about the same diameter as the rafters. The house evidently had been destroyed by fire.

Beginning another trench between the pile of fallen stones and the cliff, and continuing it eastward along the rear of the shelter, we found almost immediately the remains of a flexed skele-

INDIAN NOTES

ton, minus the skull, with which appeared a bowl-shape coiled basket, part of a twined open-work cigar-shape basket, fragments of a bag made of fiber cord, many small beads made of cane, and part of a necklace made of sections of the legs of some large iridescent green beetle neatly strung on a fine fiber cord. Among the vertebræ was a wicked-looking flint spearhead, and near the pelvis lay a deposit consisting of three red paint-stones and two flint knives.

This was the only skeleton encountered in this shelter, so far as our work progressed; but we found a number of storage pits lined with grass and other materials. In one of these, lined with old sandals, were two small earthenware figurines, representing male and female, decorated with black and white paint.

Just before the work of the season came to a close the deposit exposed by our second trench had reached a depth of seven feet, a depth which should, if the work can be continued, afford a chance to determine something of the time relations of the ancient peoples who inhabited the district. That different peoples had indeed occupied the great rockshelter at different times we suspected from the facts that pottery was not found deeper than fifteen inches and that most of the corncobs came from near the surface. Ap-

INDIAN NOTES

parently there had been an earlier and a later occupancy of the cave, the earlier inhabitants making no pottery and raising but little corn.

The objects recovered from this rockshelter are much the same in general character as those from the Chisos Mountain caves, with the addition of two types of coiled basketry, fragments of a woven bag made in the coil-without-foundation technique, corncobs, squash-seeds, a solitary fragment of coarse dark pottery, and, most interesting of all, a few fragments of foreshafts and shafts for atlatl darts, and a beautifully made flint point for the same.

THE CATTAIL GAME OF ARIKARA CHILDREN

MELVIN R. GILMORE

THE cattail (*Typha latifolia*) was used by the children of the Arikara tribe and most probably of other tribes as well, in playing a very active, entertaining, and amusing game. Three long leaves of cattail were plaited together in such fashion as to form a cross. To this purpose one leaf was laid down and then another leaf was attached at right angles by bending the base of the

INDIAN NOTES

leaf squarely about the middle of the first leaf. The third leaf was attached in like manner, but extending at right angles on the opposite side of the first leaf from the second.

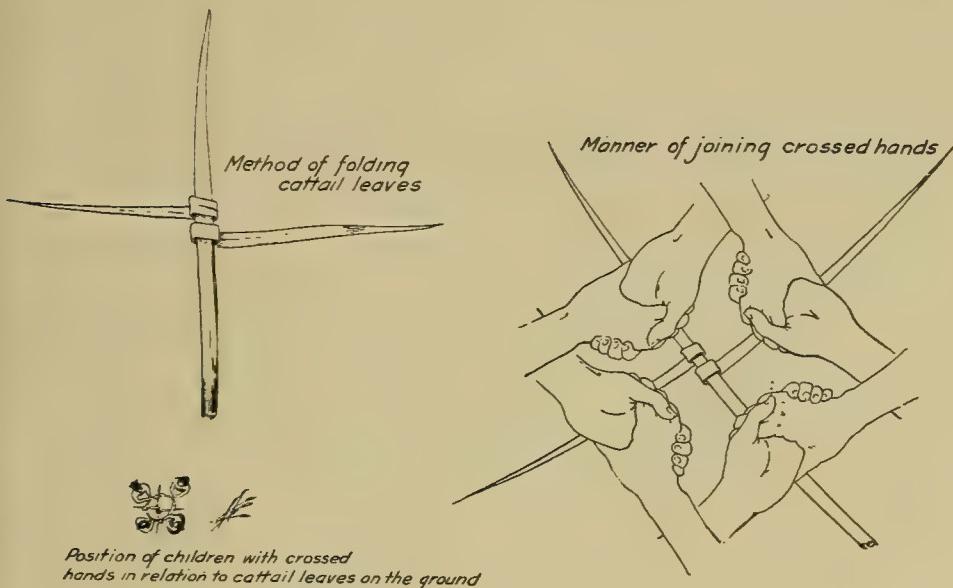


FIG. 82.—Cattail game of Arikara children

This was a game which might be played by girls alone, or by girls and boys together. The cross of cattail blades was laid upon the ground, and four children would step up and stand round it, joining hands diagonally the crossed blades. The illustration (fig. 82) will show how the cross was made of the blades, how the children's hands were joined, and how the children danced around the crossed blades.

The four children, holding hands in the man-

INDIAN NOTES

ner indicated, must move rapidly about the cross as it lies upon the ground, being careful not to touch the blades. If one should misstep and stumble upon the crossed leaves, all immediately loosed hands. The one who made the misstep ran away and the other three gave chase, each armed with a cattail stalk with seedhead on. With these they struck the fleeing one if able to overtake him. As they struck the fugitive over back or shoulders the cattail clubs shed their fleecy seeds and the air was full of the flying down. After this penalty the game was resumed. Perhaps next time it was another one who made the unfortunate misstep and became the fugitive. It was all carried on with the utmost good feeling and jollity, and the children had a merry time. They were very fond of the cattail game.

STEATITE EFFIGY PIPE FROM THE OLD CHEROKEE COUNTRY IN NORTH CAROLINA

CHARLES O. TURBYFILL

DURING an archeological reconnaissance in Jackson county, North Carolina, in the summer of 1926, the expense of which was borne by Mrs.

INDIAN NOTES

Thea Heye, wife of the Director of the Museum, the writer learned of a steatite effigy pipe that had been lent to the normal school at Cullowhee by Mr. Carter Wyke of East Laport, a lumber town about five miles distant.



FIG. 83.—Steatite effigy pipe from North Carolina.
Length, 8½ in. (15/1085)

Visiting Mr. Wyke it was learned that he had found the pipe in 1914 while plowing a strip of bottomland about a quarter of a mile east of Tuckaseegee river, now occupied by the Laport Lumber Company. Reluctant at first to part with it, Mr. Wyke was induced to dispose of the pipe when he was informed that it would find a permanent resting place in the Museum.

The pipe, illustrated in fig. 83, is of steatite,

INDIAN NOTES

carved to represent an owl in a squatting posture. The bowl rises from the back, and the opening for the insertion of the stem is in the breast, so that when the pipe was in use the bird faced the smoker. The eyes are depressed, as if they may once have held an inlay of mica or some other substance, mica often having been used for decorative purposes by the Cherokee who formerly inhabited this region. The pipe is $8\frac{1}{2}$ inches long, 3 inches wide, and 4 inches in height to the top of the head of the bird and an inch less to the top of the bowl. The diameter of the bowl is 2 inches, and of the stem opening an inch.

The Cherokee were noted for their carved and modeled effigy pipes of stone and earthenware respectively, and various specimens thereof have been found in the old Cherokee country. Examples are described and illustrated in *The Nacoochee Mound in Georgia*, by Heye, Hodge, and Pepper, published by the Museum as volume iv, no. 3, of its *Contributions*; and an owl-like effigy head from the rim of a vase found in Alabama, illustrated by Holmes (*Twentieth Report of the Bureau of American Ethnology*, pl. LIX, c), is not unlike the one herein figured.

INDIAN NOTES

RECENT ACCESSIONS BY GIFT

From Mr. Roberto Aparicio:

Celt. Quezaltenango, Department of Quezaltenango,
Guatemala.

From Miss Marie Bayless:

Woven bag. San Blas Indians. Panama.

From Mr. R. A. Brooks:

Map of western Canada.

From Mr. H. C. Brownell:

Fragment of stone implement showing use as ham-
mer. Pelham Bay Park, New York.

From Mr. Howard P. Bullis:

Slate gorget with one perforation. Bayside, Long
Island, New York.

Four potsherds; four arrow- and spear-points.
Queens county, Long Island, New York.

From Charles M. Russell Memorial Committee:

Photograph.

From Mr. R. P. Conkling:

Sandal. Cave in Hueco mountains, near El Paso,
Texas.

From Dr. Herbert S. Dickey:

Skull. Orinoco river, near Maipureo rapids, Vene-
zuela.

Two bundles of fiber for making hammocks.
Tucano Indians, Brazil.

Breech-cloth. Piarroas Indians. Orinoco river,
Venezuela.

Two photographs.

From Mr. Charles J. Dunlap:

Photograph.

From Mr. A. M. Erskine:

Obsidian mask; two obsidian bowls. Valley of
Mexico, Mexico.

From Mr. Sidney Faber:

Two stone idols; keystone slab. Mitla, Mexico.
Photograph.

From Mr. Sinclair Graham:

Three arrows. Sioux.

INDIAN NOTES

From Dr. George Bird Grinnell:

One hundred and nineteen negatives.

Two bones used to apply paint to dressed skins.
Cheyenne. Lame Deer, Montana.

From Mrs. Lewis Hallenback:

Splint basket. Delaware.

From Mr. Albert G. Heath:

Card of grave-find beads. Lake county, California.
Basket. Seminole. Florida.

Twelve arrowheads. Red Bay, Alabama.

Birch-bark box. Chippewa. Minnesota.

Large stone bead. Calhoun county, Illinois.

Large stone bead; four shell ornaments; bone awl;
bone pendant; bone whistle. Sacramento county,
California.

Seven stone beads. Van Buren county, Michigan.

Wooden spoon. Ottawa. Michigan.

From Mrs. Thea Heye:

Leather bag with beaded decoration representing a
horse. Oglala Sioux.

Five photographs. Sioux. Pine Ridge reservation.
South Dakota.

Basket tray; basket. Mission Indians. California.

Cedar-bark hat with red and black painted decora-
tion. Haida.

Shrunken head of a white man, decorated with red
feathers. Jivaro. Ecuador.

Basket; basket and cover; ceremonial belt of feath-
ers. Pomo. California.

Basket and cover. Makah. Washington.

Horn spoon. Tlingit. Alaska.

Five blankets; two saddle blankets; small blanket.
Navaho. New Mexico.

Two mantles of vicuña wool showing Spanish in-
fluence in design, probably woven during the early
part of the seventeenth century. Inca. High-
lands of Peru.

Pair of silver earrings. Zuñi. New Mexico.

From Mr. and Mrs. Bayard P. Holmes:

Two clubs. Collected in 1896 at Booth Bay, Maine.

INDIAN NOTES

From Major Otto Holstein:

Pre-Inca shirt.

From Mrs. Willard Kent:

Ninety-seven chipped blanks for hoes. South county, Rhode Island.

From Dr. A. V. Kidder:

Pottery pipe. Ruins of Pecos pueblo, New Mexico.
(See page 293.)

Pottery stamp. Chuatinamit, Santiago Atitlan, Department of Solola, Guatemala.

From Mr. Forest King:

Wooden mortar and stone pestle. Montauk. Long Island, New York.

Ten white quartz arrowpoints; two crude celts. Gardiners Island, Long Island, New York.

From Mr. Egbert P. Lott:

Poncho of alpaca wool, found on mummy of man. Lasana, Atacama district, Chile.

From Mr. Charles Macauley:

Two chipped blanks; three hammerstones; fifty arrowpoints; eighty-eight arrowpoint fragments; twelve arrowpoint blanks; fifty-four flakes; thirty-one steatite fragments; sixty-seven pottery fragments. James creek, tributary of Lower Little river, Southern Pines, Moore county, North Carolina.

Ninety-one potsherds; eighty-one chipped implements; paint-stone; two shell beads. East bank of Yadkin river near the junction of the Uwharrie river, North Carolina.

From Honorable Vincent Massey:

Portrait of Joseph Brant.

From Miss Grace Nicholson:

Two bone and feather ear-ornaments. Pomo. California.

Four photographs.

From Mr. Fred A. Norman:

Wooden mortar; wooden pestle; bow; harpoon; swizzle stick. Carib Indians. Mazaruni river, British Guiana.

INDIAN NOTES

From Mr. Deric Nusbaum:

Two potsherds. School Section cañon, Mesa Verde National Park, Colorado.

From Dr. E. P. Robinson:

Foot-bellows; photograph.

From Mr. Chapman Schanandoah:

Service medal of Spanish-American War.

From Hon. J. G. Scrugham:

Potsherd. Sheep mountain, Indian springs, Clark county, Nevada.

From Mr. Victor J. Smith:

Four photographs.

From Dr. F. G. Speck:

Five negatives.

From Mr. Harry B. Squire:

Several newspaper clippings pertaining to the Indians of Long Island, New York.

From Mrs. J. C. Taylor:

String of wampum. Ontario, Canada.

From Miss Margaret Loring Thomas:

Birch-bark box and cover decorated with quillwork.

Ojibwa. Payment, Chippewa county, Michigan.

Birch-bark dish decorated with moose-hair. Huron. Canada.

Birch-bark box and cover decorated with quillwork. Micmac. Nova Scotia.

From Deaconess A. G. Thompson:

Stone pipe. Probably of Cherokee origin. This pipe was presented by the Zuñi to Gilbert Thompson of the United States Geological Survey in the early eighties.

From Dr. C. W. West:

Stone club-head with corrugated groove. Deeth, Elko county, Nevada.

From Mr. Arthur B. Wilder:

Grooved ax. Scott county, Virginia.

From Mr. A. A. Wood:

Ax. Kentucky.

From Mr. Arthur Woodward:

Seven specimens of materials used in basket-making by the Diegueño Indians. San Diego county, California.

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— — Report to the Secretary of the Interior. Washington, 1892, 1897, 1905, 1911, 1913, 1915, 1919, 1923–1927.

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NOTES

WALTER LANING WORRALL

IN less than three months after the death of Mr. Ford and Mr. Hendricks, the Museum suffered the loss of Mr. Walter Laning Worrall, of Mount Kisco, New York, who had been a Trustee since 1924. In behalf of the Board of Trustees, Mr. George G. Heye, its chairman, and Mr.

INDIAN NOTES

Frederic K. Seward, its Secretary, made the following announcement:

"The Board of Trustees of the Museum of the American Indian, Heye Foundation, records with deep regret the death on June 23, 1928, of Mr. Walter Laning Worrall, for many years a Trustee of the Museum. His great interest and support have contributed largely to the success of this institution. The Director, Trustees, and staff have lost a true and understanding friend, whose memory will always be held in grateful affection."

THROUGH the courtesy of Dr. F. V. Coville, Chief of the Bureau of Plant Industry, U. S. Department of Agriculture, Dr. Gilmore has obtained some seed of Hopi cotton (*Gossypium hopi* Lewton), a species indigenous to tropical America, which has been cultivated by the Hopi in Arizona from time immemorial, and which they spun and wove into fabrics.

Also, by courtesy of the New York Botanical Garden, Dr. Gilmore has obtained some seeds of the wild pumpkin (*Pepo pepo* Small) from southern Florida. This wild pumpkin is the present living representative of the wild ancestor of all our common garden and field pumpkins. It was this wild pumpkin which American

INDIAN NOTES

aborigines domesticated in remote prehistoric time, and from which by an age-long process of plant breeding and selection they developed all the modern forms of pumpkins which we now have, and which were a most valuable and direct contribution by the American Indians to the world's agriculture and food supply, for all our cultivated pumpkins are but the adoption into our own agriculture of a product which already was perfected by Indian agriculture many centuries ago.

THE latest publication issued by the Museum is Dr. Samuel Kirkland Lothrop's *The Indians of Tierra del Fuego*, which forms Volume X of the series of *Contributions from the Museum* and comprises 244 pages, 19 plates, and 107 figures. This book embodies the results of the author's field studies during a visit to Tierra del Fuego in the summer of 1924-25, when he was enabled to make observations and to gather collections among the surviving remnant of the Ona and Yahgan Indians, especially with reference to their material culture and technology. In addition Dr. Lothrop was enabled to make a thorough examination of camp-sites on Beagle channel with a view of determining their nature and age so far as was possible without extensive excavation.

INDIAN NOTES

The results of these observations are included in the volume.

THE ethnological objects collected for the Museum by Mr. Gregory Mason among the Maya Indians of Quintana Roo, Peninsula of Yucatan, Mexico, and in the neighborhood of El Cayo, British Honduras, have reached the Museum. Among the specimens are wooden seats, sandals, shirts, basketry, wooden mortars and pestles, head-bands, gourd containers, and pottery.

THE MUSEUM has obtained a valuable collection of ethnological objects gathered by Dr. Herbert S. Dickey chiefly among the Tucano Indians of the Rio Uapes in Brazil. Among the specimens is a series of basketry head-rings decorated with feather bands and plumes, some of these ornaments consisting of reeds covered with gum on which small feathers are attached in designs. There are also a number of wooden seats embellished with the usual geometrical patterns in red and black paint; a head-band made from the ribs of a snake; several charms used in exorcising malevolent beings, each consisting of a necklace of black seeds to which is attached a large cylindrical white stone pendant; and an example of the wooden holders for immense cigars. The collection includes also many specimens of bas-

INDIAN NOTES

ketry of varying shapes and designs, as well as cassava squeezers, bows, arrows, rattle dance staffs carved and decorated with strings of feathers, and an enormous hat, more than a yard in diameter, consisting of a basketry frame covered with leaves and worn by Tucano men when in their canoes to protect them from sun and rain. Among the other objects are a basketry birdcage, and a long pointed basket that looks not unlike a fish-trap but which was used for the purpose of storing ants for food. The ants are gathered on sticky leaves, which are placed in such a basket and thus suspended above the fire where they are smoked until needed. Dr. Dickey also obtained ethnological specimens from the Guaharibo and Maquiritari Indians of the upper Orinoco in Venezuela.

DR. SAMUEL K. LOTHROP returned the middle of May from the Thea Heye Expedition to Guatemala with a collection consisting of textiles, looms, implements, dance masks, gourds, canoes, etc., from the Quiche, Cakchiquel, Pokoman, Zutugil, Kekchi, and Mam Indians. The textiles, which form the bulk of the collection, represent the weaving of more than fifty different towns, many of which have several distinct costumes owing to the concentration of formerly

INDIAN NOTES

separate villages. There are said to be about five hundred costumes of local significance in Guatemala, so that the Museum now has not only the largest group of native weaving ever assembled for study, but also a very fair start toward a complete collection. The material is so complex that it is difficult to say at present what a detailed study will reveal, for there is much variation in the technique of weaving, in dyeing, and in design.

AMONG the more important recent accessions to the collections of the Museum, aside from those elsewhere recorded as gifts, the following may be mentioned:

An interesting collection of about seventy-five examples of earthenware from the shores of Lake Nicaragua, in the District of Rivas, Nicaragua, many of them consisting of tripod bowls with well-painted decoration and with animal heads in relief, while others are modeled and painted human figures.

A gathering of ethnologic objects from the Amuensha Indians of the Rio Tambo, Peru, consisting of costumes, necklaces, feather ornaments, and basketry.

A collection gathered by Dr. Frank G. Speck among the Saulteaux Indians of Quebec and On-

INDIAN NOTES

tario, illustrating costumes, decorated birch-bark utensils, and carved wooden objects.

A pair of house-posts from the abandoned Haida village of Sukkwan on Cordova bay, Prince of Wales island, Alaska. This settlement was occupied by the Koetas family of the Raven clan of the Kaigani branch of Haida.

From the Panamint Indians of California and Nevada, a collection gathered by Mr. E. H. Davis, consisting of baskets, basketry hats, baby-carriers, and food materials.

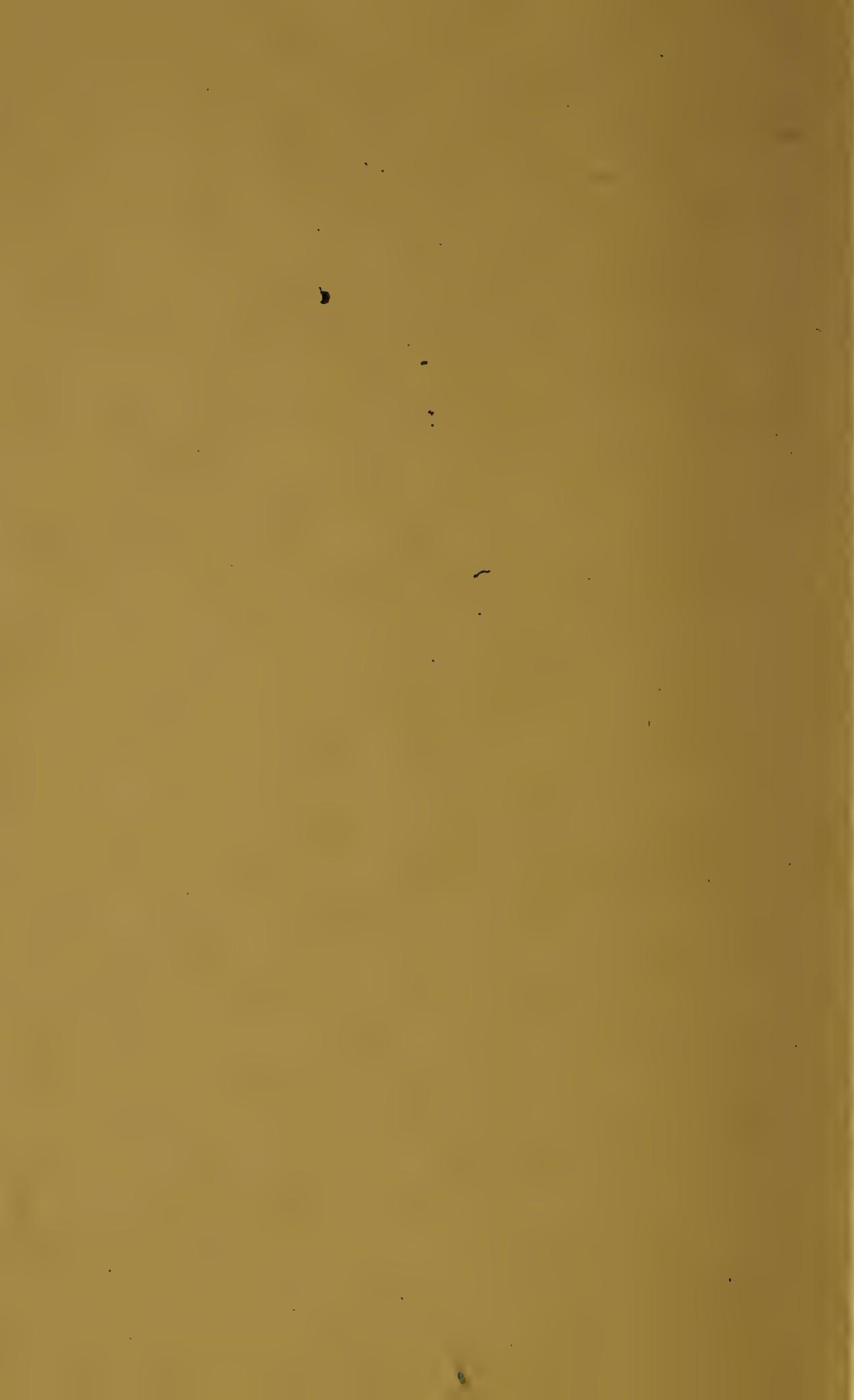
A fine assemblage of forty-six sheet-gold ornaments from the Rio Lipez, Bolivia, many of which are embossed to represent human figures.

In 1886 Gerónimo's band of Chiricahua Apache was captured by General Miles and sent as prisoners to Fort Marion, St. Augustine, Florida. Here one of their basket trays, decorated in orange and red paint, was acquired by a resident and now has come into the possession of the Museum.

MR. LOUIS SCHELLBACH gave an illustrated talk on "The Lost City of Southern Nevada" before the Men's Club of Irvington-on-the-Hudson on March 15th and before the Explorers Club of New York on March 23d.







INDIAN NOTES

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CONTENTS

	<i>Page</i>
Shell Carvings from Colombia. Marshall H. Saville	357
The Scene of the Purchase of Manhattan Is- land, 1626. Reginald Pelham Bolton.....	364
Santiago Atitlan, Guatemala. S. K. Lothrop.	370
Family Hunting Territories of the Tribes of Tierra del Fuego. D. S. Davidson.....	395
The Making of a New Head Chief by the Arikara. Melvin R. Gilmore	411
Blackfoot Pipe Bundles. William Wildschut	419
The Major John Gregory Bourke Collection.	434
A Pomo Feather Sash	443
Civilizing the Eskimo. (Communicated by A. H. Twitchell)	445
Recent Accessions by Gift	448
Recent Library Accessions	450
Notes	462
Index	464

INDIAN NOTES

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VOL. V

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No. 4

SHELL CARVINGS FROM COLOMBIA

MARSHALL H. SAVILLE

THE MUSEUM has procured, through an auction sale of South American antiquities in Paris, three remarkable carvings in shell, noted in the catalogue as coming from prehistoric Colombia. From the general stylistic character of the decoration we may safely ascribe these beautiful carvings to the Tayrona or Tayrona culture of the northern part of that country.

In the Santa Marta region, from the snow-clad Sierra Nevada de Santa Marta northward to the Atlantic lowlands, the Tayrona, long since extinct, formerly held sway. Some authorities assert that they were related to the Chibcha, while others, with better reason, include them as members of either the Carib or the Arawak stock. Little is known of the culture of the Tayrona, but from the comparatively meager collections of their antiquities available it is certain that they

INDIAN NOTES

were most accomplished workers in clay and stone. Indeed their whistles and figurines of pottery, with their peculiarly local type of exquisitely engraved and carved ornamentation, are among the outstanding products of the ceramic art of ancient America. In the Tayrona district have been found large numbers of nicely fashioned beads, figurines, and personal ornaments of carnelian, agate, quartz crystal, green-stone, and nephrite, as well as a few metal artifacts. Polished stone objects are abundant, the most interesting being monolithic axes,¹ and scepters, batons, or clubs, some with beautifully carved handles.

Only recently has archeological research been conducted in this important field. In 1922, Dr. J. Alden Mason, for the Field Museum of Natural History, Chicago, made rather extended research in Santa Marta, the results of which have been published in a brief preliminary report,² from which we learn something of the

¹ The writer has illustrated two of these in his Monolithic Axes and their Distribution in Ancient America, *Contr. Mus. Amer. Ind. Heye Found.*, II, no. 6, pl. v, New York, 1916.

² Archeological Researches in the Region of Santa Marta, Colombia; *XXI^e Congrès International des Américanistes, Second Session, Göteborg, 1924*, Göteborg, 1925. From the collections of Mason the Museum has obtained a small but representative series by exchange with the Field Museum.

INDIAN NOTES

occurrence of shell carvings in the Tayrona region. Dr. Mason writes:

"Mainly on the coastal sites, and possibly due to the more favorable conditions of preservation there, a large number of ornaments of shell and some of bone were found. Among the latter was an exquisite little human figure seated on a 'duho' of Antillean type, and large quantities of small, thin, flat, rectangular buttons of shell drilled with twin suspension holes, apparently for attachment to the apparel. At Gairaca, one of the coastal bay sites, several figures of pelicans carved of shell were found, and on the neighboring bay of Nahuange, a number of most artistic carved crocodile heads, suggesting the possibility of totemic symbols of eponymous animals."

This is the first notice we have of the finding of shell carvings in this region. The discovery of carved crocodile heads brings Mason's observations into relation with the three shell objects now acquired by our Museum.

These objects are cut from the columellæ and upper expanded parts of conch-shells of varying sizes, and each represents an animal head, probably a conventionalized crocodile with an elongate snout. The treatment in the carving of the head in each is identical, save that in the largest example lesser details of the incised decoration

INDIAN NOTES

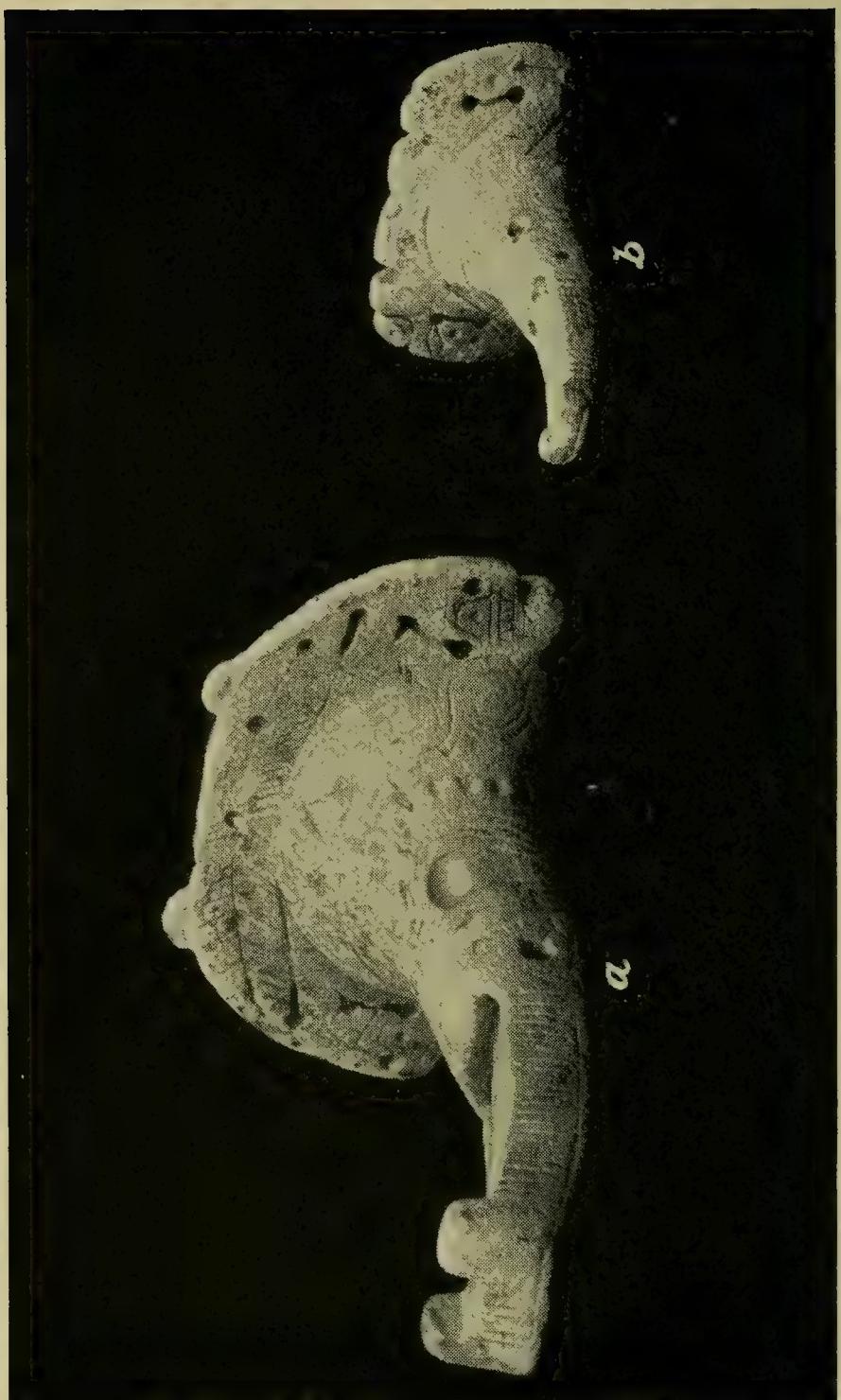


FIG. 84.—Shell carvings from Colombia. Length of *a*, $4\frac{3}{4}$ in.; of *b*, $2\frac{5}{8}$ in.
(15/8621, 8623)

INDIAN NOTES

differ somewhat from the ornamentation found in the two smaller ones; but the proportions and shape of all are identical, suggesting the probability that they are the work of the same native artist. The largest and the smallest of the carvings are shown in fig. 84, *a*, *b*. The largest

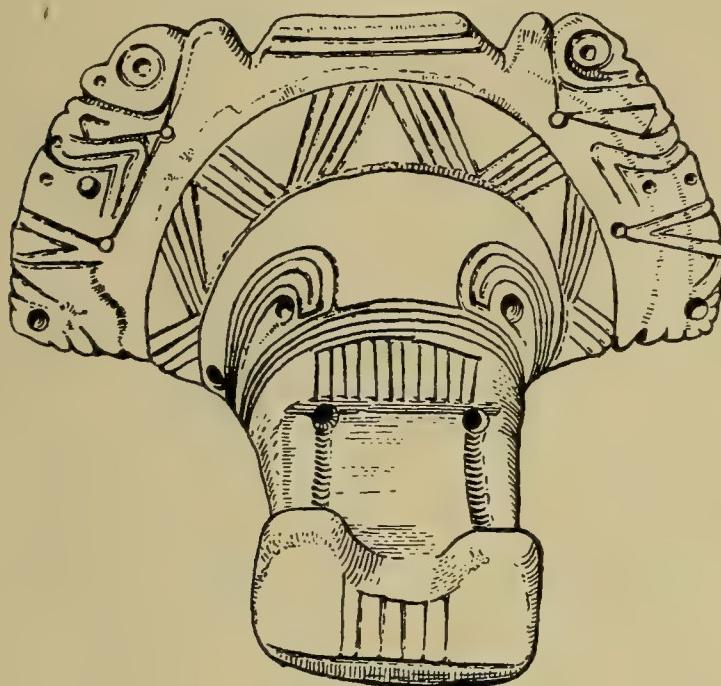


FIG. 85.—Engraved shell object from Colombia. Width,
 $2\frac{7}{8}$ in. (15/8622)

is $4\frac{3}{4}$ inches long, and 4 inches wide at the expansion forming the back of the head; the smallest is $2\frac{5}{8}$ inches long by $2\frac{1}{4}$ inches in width. Front and side views of the intermediate specimen are shown in the drawings in figs. 85 and 86; its dimensions are $3\frac{1}{4}$ inches long by $2\frac{7}{8}$ inches

INDIAN NOTES

wide. These remarkable carvings are among the finest examples of ancient American art in shell that we have seen.



FIG. 86.—Side view of the engraved shell from Colombia.
Length, 3½ in. (15/8622)

We have referred to the distinguished work of the Tayrona people in clay, especially in the carving and incising of pottery whistles and figurines. In this connection we take the opportunity of reproducing a remarkable piece of decorative art in fig. 87, a drawing made by Mr. William Baake, some years ago, of the upper part of a terracotta whistle of a highly polished gray ware in the collection of the Museum. The incised work of this specimen is the most exquisite we have seen among the numerous examples of this type of artifacts from Santa Marta. It will be observed that the incised technique is the same

INDIAN NOTES

in both media, shell and clay, and is of such beauty of design and execution that we may repeat that in this class of ornamentation the Tay-

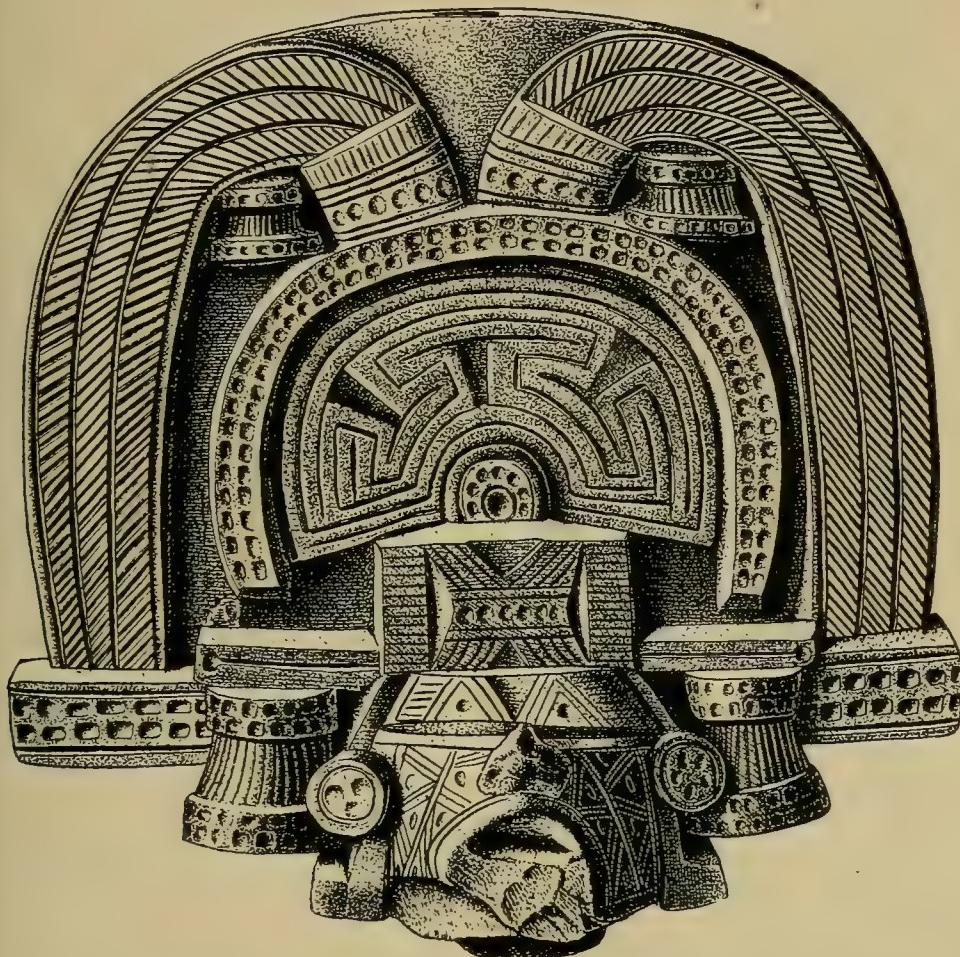


FIG. 87.—Earthenware whistle from the province of Santa Marta, Colombia. Exact size. (4/1213)

rona were unsurpassed among the native artists of the New World.

Finally, we may call attention to the free use of shell for ornaments in the Venezuelan Andes to

INDIAN NOTES

the east and throughout the area of Tainan culture in the West Indies, especially in the Greater Antilles. In fact, some of the carvings in that material, often found in Cuba, Haiti, Santo Domingo, and Porto Rico, are so strikingly reminiscent of the Colombian artifacts that we are led to suspect that the shell-carving people of these culture areas may have been of common ancestry.

The beautiful shell carvings of the Mexican highlands and of the pre-Inca people of Peru are in quite a different class, and would never be mistaken for that of the northern South American and Antillean areas.

THE SCENE OF THE PURCHASE OF MANHATTAN ISLAND, 1626

REGINALD PELHAM BOLTON

THE SCENE of the so-called purchase of Manhattan Island in 1626 has been represented by the fancy of several artists as an event taking place upon the shore of the island, the white men, headed by Pieter Minuit, having landed from a row-boat with the ship that had brought them

INDIAN NOTES

lying at anchor in the distance. Such a composition forms one of the illustrations in the Memorial History of New York City, with several other anachronisms, such as Indian women dressed in European costume and natives wearing moccasins or gaiters. Of similar character is a painting made for the Title Guarantee and Trust Company, and an engraving in Lamb's History of the City of New York, and probably other reproductions in historical works. The white men are in some of these pictures bearing firearms, and the natives carry bows and pouches filled with arrows. In one engraving the gifts exhibited to the natives include books, and a crucifix!

Such fanciful pictures do not take into account the circumstances known to history. For three years before the arrival of Minuit the lower end of Manhattan had been occupied by thirty families of Walloon refugees, French-speaking Protestants, driven out of Flanders into Holland and thence making their way into Dutch territory in the western wilderness. These families included men, women, and children, and they must have established friendly relations with the local natives, whose principal village in the lower part of the island seems to have been at no great distance from the settlement, at "Werpoes," on the

INDIAN NOTES

shore of Collect pond. The natives probably had a nearby fishing-station along Pearl street, between Whitehall and Broad streets, the shoreline of which was covered with their discarded oyster-shells, which seems to have been a principal landing-place for canoes plying to and from the Brooklyn shore front. The white settlers and the natives were thus no strangers.

The settlers had constructed a log block-house surrounded by a palisade which stood on or near the site of the later fort and of the present Custom House. Around this center of protection cabins constructed by these pioneers were scattered, without regard to any system of streets, but just as the fancy of the settler dictated or the contour of the ground suggested. They were doubtless very crude structures, the frames of partly hewn logs, and their covering is known to have been sheets of the bark of tulip, chestnut, and elm trees, probably bound on as the aborigines secured the covering of their bark huts with withes of slippery-elm fiber, and we are told that the roofs were covered with native reeds growing in the swampy tracts on the island. Under these conditions the settlers reported in 1642 that they were "getting along bravely," evidently being on good terms with the natives, and doubtless securing from them a large part of their

INDIAN NOTES

supplies of corn and beans, and trading with them for furs and skins brought in from the forests of the mainland.

Into this community there came, about 1624, two "Krankenbezoeckers," or comforters of the sick: Jan Huyck, the brother-in-law of Pieter Minuit, and Sebastian Krol. It seems clear that the relationship of Minuit and Huyck was that the wife of the latter was Minuit's younger sister, of whom he had become the guardian upon the decease of their parents, and Huyck's selection for this religious work was due to his being a French-speaking Walloon.

To this little community two years later Minuit came with official authority. It is reasonable to assume that he landed and assumed his official position and its duties before taking up any question as to the validity of title to the land which had been thus occupied for several years previously by the settlers, who after his arrival applied for official grants of the land upon which they had squatted. These requests doubtless raised the question of securing a title from the local natives, and the natural process would have been for Minuit or his representative to have visited their sachem, who was probably Meijeterma, and also his superior ruler Seyseys, of the Canarsee tribe, at a conference at which some agreement

INDIAN NOTES

was made for the continued occupancy of their homesites by the intruding settlers.

Then on a succeeding occasion, supposedly during the late summer of 1626, the meeting took place at which the bargain was consummated and goods of the value of twenty-four dollars, more or less, were handed over to the natives present, probably in exchange for their sachems' marks upon a skin of parchment.

That this scene took place on or near our present Bowling Green is only a matter of tradition, but the probability is that the gathering of the parties would have been at or near the little block-house, in which the goods and belongings of the Governor would have been housed under the guardianship of his brother-in-law, whom he appointed Koopman, or Keeper, of the stores.

Minuit at this time was thirty-six years of age, his brother-in-law probably about the same.

The natives present at this transaction were of the Canarsee tribe, for the Weckquaesgeek, who were settled in the upper part of the island, do not appear to have consented to the deal, and in later years resented the invasion of their homelands in Harlem and Washington Heights under the claim that these were included in the bargain.

The appearance of these Indians was presumably similar to the two figures on the title of the

INDIAN NOTES

Visscher map, which is an early detailed drawing of a male and a female of the race. They are depicted therein as bare of clothing, the man having only a cloth or a skin around the loins, and the woman a similar but larger wrapping, both being bare to the waist, with bare legs and bare feet. The man has long unbraided hair, differing from that of the Weckquaesgeek whose hair was cropped or shaved, leaving an upstanding mane or comb over the center of the head.

The occasion being an entirely peaceful meeting, it is not necessary to assume that the men carried their bows or arrow quivers. Nor would it seem likely that any show of arms would be made by the white settlers.

The objects which were given in the exchange, the value of which was then about sixty guilders, were probably of the same general character as those of which description is given in later deeds, consisting of such coveted tools as steel knives which were always in the greatest demand, axes, hoes, some kettles and needles to satisfy the women, and perhaps some coats of homespun and stockings of woolen yarn, with a possible extra inducement in the form of a keg of rum. The sealing of the bargain by the exchange of a string of wampum perhaps closed the transaction.

INDIAN NOTES

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SANTIAGO ATITLAN, GUATEMALA

S. K. LOTHROP

THE south shore of Lake Atitlan in Guatemala has been occupied since time immemorial by the Zutugil Indians, who speak one of the several Mayan dialects. The Zutugil have a long history which goes several centuries back of the Spanish conquest. Although no Zutugil document comparable to the Quiche *Popol Vuh* or the *Annals* of the Cakchiquel has come to light, yet their many conflicts with these neighbors have been well recorded in the documents cited and in the works of Spanish historians. These ancient wars we shall not follow: rather we shall describe the present population of the Zutugil capital, Atitlan, the Spanish conquest, and the remains of historical interest to be seen in the vicinity.

In the year 1524 Pedro de Alvarado overcame the Quiche, and on Monday, April 11, he wrote to the Emperor of his intention to subdue the

INDIAN NOTES

Zutugil, who had slain four of his messengers. Two days later Alvarado entered the Cakchiquel capital where he was received in peace. There the chiefs urged him anew to conquer their hereditary enemies, the Zutugil, and offered him their assistance. Thereupon he dispatched spies who reported the country to be difficult of access. Consequently an embassy was sent to induce the Zutugil to submit in peace. This failing, Alvarado left a small garrison at Iximche and on April 23 marched against Atitlan with 60 horse, 150 foot, and several thousand native allies.

Atitlan is situated on a long arm of the lake running between the twin-peaked volcanoes Toliman-Atitlan and Santa Clara-San Pedro. Alvarado passed across the north flank of the Volcano Toliman to approach the town. Some distance away he confronted the abrupt volcanic ridge shown in fig. 88, over which he could not pass with his cavalry. Between the ridge and the lake there is an open gap and, at the farther side, a peninsula called Tzanjayan,¹ covered with great lava blocks (fig. 89). Here the Zutugil had posted themselves.

The position which the Zutugil held was embarrassing to Alvarado, for he did not wish to

¹ This name is the equivalent of the Cakchiquel *Tzanjuyu*, meaning "nose of the mountain."

INDIAN NOTES



FIG. 88.—Where the Spaniards conquered the Zutugil—the volcanic cliff near Tzanjayan.

INDIAN NOTES



FIG. 89.—Where the Spaniards conquered the Zutugil—Tzanjayán.

INDIAN NOTES

push ahead and leave a strong armed force in his rear, nor did he want to make a direct attack on the hostile trenches. Consequently he sent forward his crossbowmen, who killed some of the Indians and aroused the rest to attack the Spaniards in the open. There followed a long battle which was finally decided by the Spanish cavalry. The Zutugil fled to their rocky fortress and the Spaniards forced their way in at their heels. Great slaughter ensued, and the Indians took to the water, swimming to an adjacent island. Probably this was the island today called Teachuc. I am not sure of the meaning of this word, but think it may signify "where the glory departed." A photograph is shown in fig. 90, *a*, while its position in relation to the surrounding territory can be seen in fig. 91.

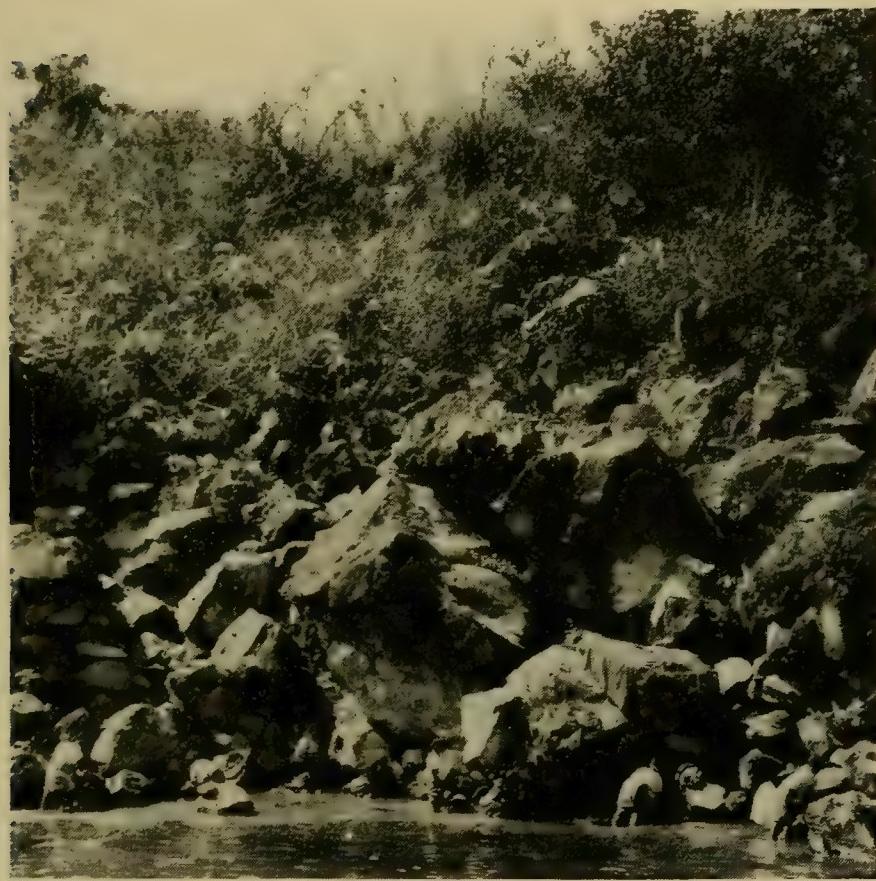
Meanwhile the Cakchiquel allies had secured canoes, so that the invaders were able to pursue the swimming Zutugil and to attack them as they emerged from the water. According to Fuentes y Guzman a terrible slaughter followed and what remained of the Zutugil forces had to surrender. Alvarado writes, however, that "many of them escaped because my allies, who were bringing 300 canoes across the lake, did not arrive soon enough."

That night the Spaniards passed encamped in

INDIAN NOTES



a



b

FIG. 90.—*a*, Teachuc island; *b*, the lava blocks which defend Atitlan.

INDIAN NOTES

the plain, and the next day they entered the town of Atitlan. Alvarado comments that it "was very strong on account of the many rocks and palisades about it." The latter have of course



FIG. 91.—View northwest from Volcano Atitlan.
a, Tzanjayan; *b*, Teachuc; *c*, Chuatinamit; *d*, Santiago Atitlan.

disappeared, but the nature of the rotted lava-flow on which the town stands is shown in fig. 90, *b*. The scale of the cliff may be judged from the women washing at its base.

INDIAN NOTES

Finding the town deserted, Alvarado then dispatched messengers to the Zutugil chiefs, who, cowed by their defeat, came in and submitted. Since then the Zutugil have never revolted.



FIG. 92.—Cerro de Oro.

A curious feature of the Zutugil defense against the Spaniards is that they did not take advantage of two natural fortresses in their territory. One of these, called Cerro de Oro today, is a steep volcanic hill on the north flank of the Volcano Toliman, about halfway between Atitlan and San Lucas Toliman. This hill we illustrate in fig. 92. I have never been ashore there, but am told that there are ruins on its summit and also at its base on the inland side.

A second citadel stands just across the inlet

INDIAN NOTES

from the town of Atitlan. It is illustrated in figs. 93 and 94, and its situation in relation to the town is seen in figs. 91 and 96. It is called Chuatinamit, a name probably derived from the Maya *chouac*, large, and the Aztec *tenamitl*, wall. It is also spoken of as *hijo del volcan*, child of the volcano, for it rises at the foot of the Volcano San Pedro. Probably this is the ancient Atziquinahay, the House of the Eagle, seat of the Zutugil royal court.

Chuatinamit is a steep hill, perhaps 300 feet high. Its sides are broken by outcroppings of lava, and in places there are terraces. On top of the hill are various pyramids, courts, and other terraces. We illustrate a court and pyramid in fig. 95. In the south center of this court many years ago Don Carlos Luna¹ dug up a number of carved stones. They were lodged for many years in the Museo Guatemalteco, but disappeared with the destruction of that building during the earthquake of 1918. A photograph of them has been published recently,² which unfortunately is not clear enough for reproduction.

¹ Mr. Luna most kindly directed the visit of Dr. A. V. Kidder, Dr. G. C. Vaillant, and the writer. I wish also to acknowledge the generous hospitality of Don Hector Luna and his family.

² In *Anales de la Sociedad de Geografia e Historia de Guatemala*, tomo iv, no. 2, Guatemala, 1927.

INDIAN NOTES



FIG. 93.—Ruins of Chuatinamit, looking south.

INDIAN NOTES



FIG. 94.—Ruins of Chuatinanit, looking west.

INDIAN NOTES

The culminating peak of the hill is an outcrop of lava blocks. Around this a terrace has been erected, but I could see no further evidence of construction. Possibly this jumbled mass of stone was a place of worship and the platform was constructed to facilitate the rites.

To the north of the peak are other series of courts and substructures, some of considerable size. Here is a stone with a hollow trough, intended, they say, to receive the blood of the sacrificed.

In general, the construction at Chuatinamit is of rough partly-shaped stones set closely together. In places, remaining fragments indicated that walls had once been stucco coated. The masonry suggested to me that at Utatlan, the Quiche capital, and also certain Pipil sites in Salvador, such as Ipaltepeque and Ciguatan, both hilltop cities constructed of stone.

Except where the slope of the hill is unduly steep the land at Chuatinamit is under cultivation. This has revealed a great number of potsherds, which included the following features:

(1) Red and black on white ware with geometrical patterns. It may be divided into at least two sub-wares. The Museum has examples of one of these, obtained in the Department of Totonicapan.

INDIAN NOTES



FIG. 95.—Court and pyramid at Chuatinamit.

INDIAN NOTES



FIG. 96.—A corner of Atitlan with Chuatinamit in the background.
(Courtesy of Dr. A. V. Kidder)

INDIAN NOTES

(2) Red and black on orange ware with curvilinear patterns. The paste is softer than that of the first ware.

(3) Buff ware of a hard paste.

(4) Red ware.

(5) Black on red ware.

(6) A sherd apparently from Puebla, Mexico.

Such then are the remains at Chuatinamit. Owing to the steepness of the slope, only a limited area is covered by edifices. Clearly the site was a citadel and a religious center rather than the home of a large population. Probably the Zutugil princes resided here with their bodyguard and retainers, while the bulk of the population lived then as now on the other side of the inlet at Atitlan. To a description of this town we shall now proceed.

All the towns on the south shore of Lake Atitlan—San Lucas Toliman, Santiago Atitlan, San Pedro Laguna, and San Juan—are situated on lava flows. The reasons for this curious choice are, firstly, that the towns do not encroach on agricultural land, and, secondly, that the positions are natural fortresses. Erosion of soft surface material has left walls of volcanic boulders, as seen in fig. 90, *b*, and fig. 96. When palisades were added to the natural defenses these positions became almost impregnable, and only

INDIAN NOTES

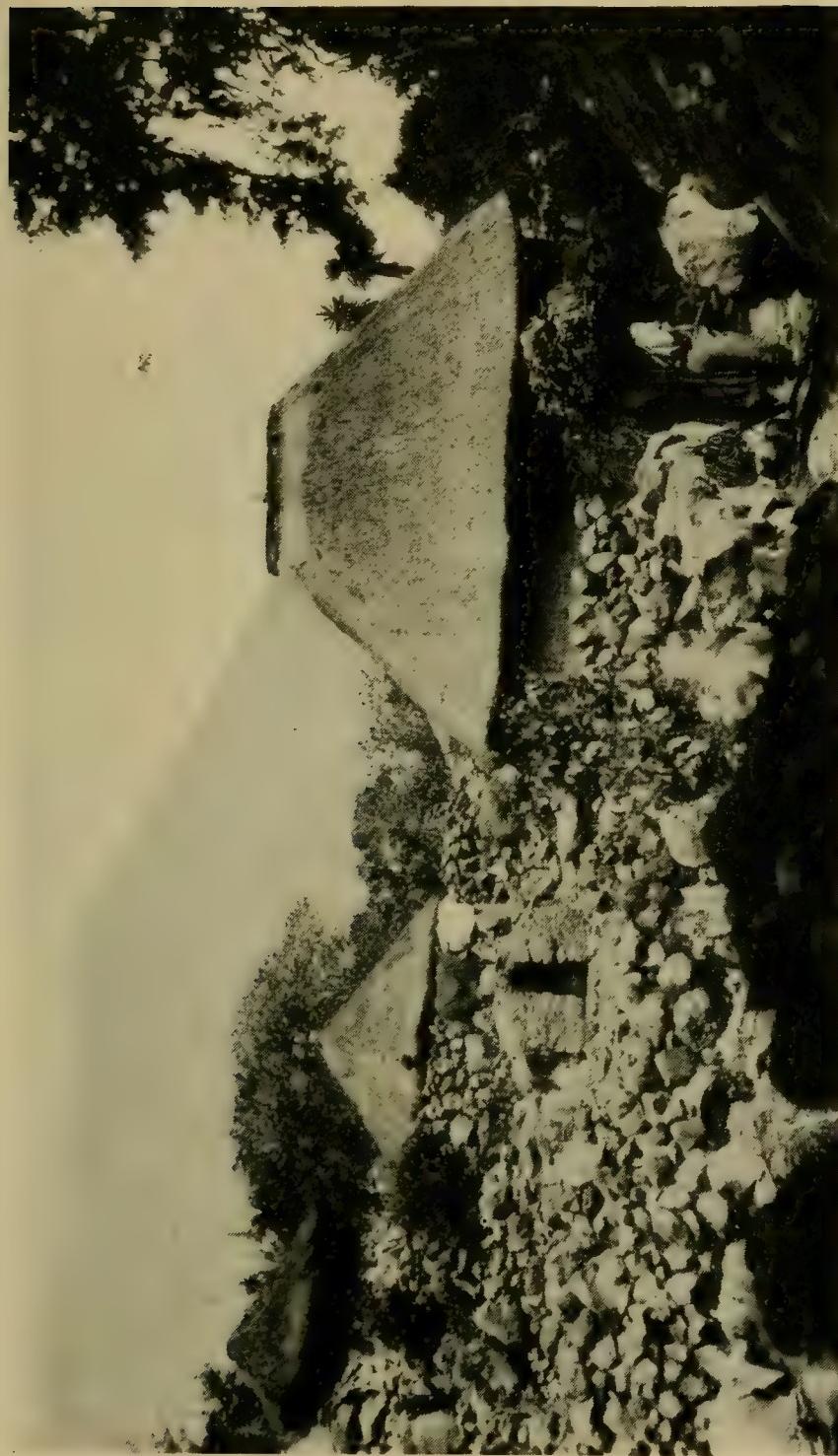


FIG. 97.—Zutugil house types, Atitlan.

INDIAN NOTES

one of them, Toliman, was successfully assaulted under aboriginal conditions of warfare.

To build these towns must have required a vast amount of labor, for each house stands on a level terrace and is surrounded by a stone wall. Also the making of streets must have entailed much toil, even though for the greater part they are mere paths meandering through the rocks. Rarely are they wide enough for wheeled vehicles to pass (fig. 97), but often they are so steep that one must ascend them on stairways of stone (fig. 99).

Towns of the type described do not exist on the north shore of the lake, for there are no lava flows on which to place them. Several villages—San Antonio, Santa Catarina, Santa Cruz, Tzununá, San Marcos, and San Pedro—antecede the Conquest. Some of them are situated on lofty mountain-spurs, and all of them probably were once protected by palisades. The houses north of the lake usually are built of adobe, in contrast to the stone and bamboo construction on the south shore. Panajachel, the principal town on the north, was founded after the Conquest. Although now regarded as a Cakchiquel town, the first settlers were Zutugil from Atitlan. It includes within its limits a village called Patenetic, founded by Quiche from Totonicapan.

Atitlan house types appear in figs. 97, 98. The

INDIAN NOTES



FIG. 98.—Zutugil house types, Atitlan.

INDIAN NOTES

walls are of stone for about a half of their height and, above that, of bamboo poles. As seen in fig. 98 there are two kinds of stone walls. On the left is apparently post-Spanish work, with the blocks shaped by steel tools; on the right are pre-Spanish stones shaped with stone tools. Roofs are of thatch. If the house is square the roof comes to a peak, which they cover with an inverted bowl. If the house is oblong the roof terminates in a ridge. In Atitlan this is not covered (fig. 97), but in San Pedro Laguna the roof-crests are capped with rows of fragmentary pottery vessels (fig. 99).

Inside the house there is usually a single room with an alcove in one corner used as a kitchen. Hammocks hang from the beams. Chests for clothing are ranged against the walls, and there are the small chairs usually found in Indian homes.

A frequent adjunct of the house is the sweat-bath. We illustrate one in fig. 97. These miniature houses, only about four feet high, have stone walls, and a wooden roof covered with clay. Inside is a pile of stones which are heated in a fire and then drenched with water. The reason there are so many sweatbaths is that the Zutugil men do not like to wash in the lake, as it is supposed to have strong vertical currents. I was

INDIAN NOTES

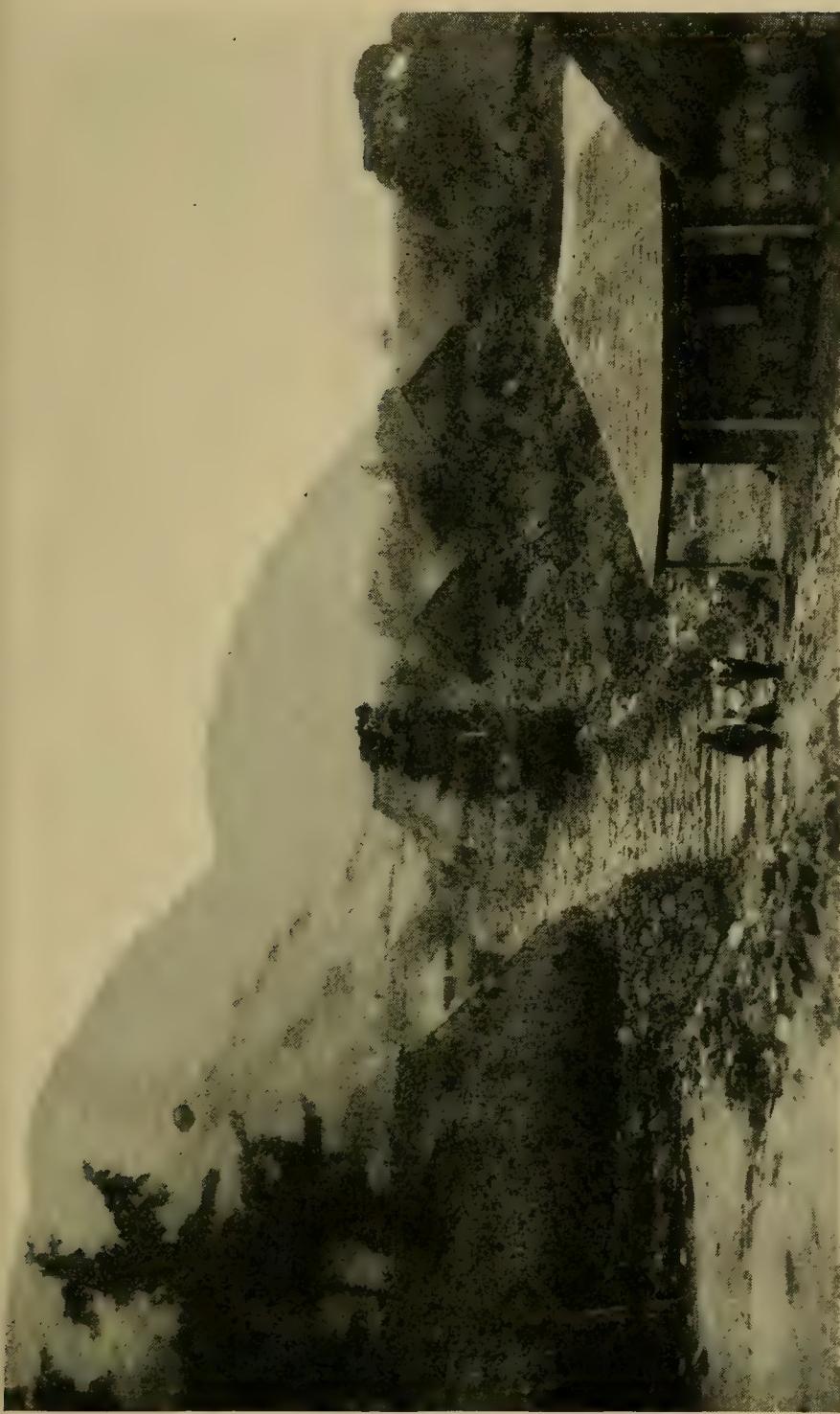


FIG. 99.—A main street in San Pedro Laguna.

INDIAN NOTES

told that the men knew how to swim, but never saw one in the water. Sweatbaths of the same type are seen in Cakchiquel towns, such as Panajachel on the north side of the lake, but apparently they were not used in the adjacent Quiche villages.

The Atitlan sweatbaths bear a striking resemblance to miniature buildings found in the Maya ruins of eastern Yucatan.¹ In the archeological terminology of that region they are called "shrines" or "adoratorios." In some cases they have four doors and could not well have imprisoned the heat. More often, however, they have only one door and could have served as sweatbaths, which, from their location in front of temples, evidently must have been ceremonial in character.

Like most Indians of the Guatemalan highlands the inhabitants of Atitlan depend on farming for their subsistence. High up on the slopes of the volcanoes they have cultivated every available plot of ground. In places one sees tiny gardens occupying a few square feet of soil amid heaps of volcanic boulders, and also there are planted mountainsides so steep that one can scarcely cling to them.

¹ Consult: Tulum, An Archaeological Study of Eastern Yucatan, *Carnegie Institution of Washington, Publ. 335*, Washington, 1924.

INDIAN NOTES



FIG. 100.—Wattle fish-trap at Chuatinanmit. (*Courtesy of Dr. A. V. Kidder*)

INDIAN NOTES

The Lake of Atitlan furnished the Indians crabs and fish. The former are caught by small boys who patrol the beaches, when there is an on-shore wind, that they may seize the crabs driven ashore by the waves. The fish, known as *uluminas*, are



FIG. 101.—Sod fish-trap, San Lucas Toliman.

small minnows. They take them in traps. The example shown in fig. 100 is constructed of wattlework, while in fig. 101 we illustrate a trap of sod and stone. *Uluminas* are dried in the sun and usually are fried; sometimes they are cooked with eggs. In addition, perch are now found in

INDIAN NOTES

the lake, where they have been placed recently by the Guatemalan government. The Indians spear them.

Costumes in Atitlan are colorful. The women wear white blouses with a deep embroidered red scallop at the neck. Their skirts are of red with touches of yellow and white. Their shawls and handkerchiefs are red with stripes of blue, green, purple, or brown. Around their heads are bands predominantly orange, green, and purple. The men wear white trousers covered with small embroidered patterns, a red or blue shirt, and a long red belt. To see large gatherings of Indians thus arrayed is indeed a brilliant spectacle.

Most of the Atitleco garments are locally manufactured, each family according to its needs, and clothes are not offered for sale owing to fear of witchcraft. The women's dresses, however, are all manufactured by the Mam Indians in the vicinity of Huehuetenango, far to the north. Also all the women's headbands are made by the Quiche of Totonicapan. In each instance the weaving is of the commonly found local technique, but the colors employed are totally different from what they manufacture for home consumption.

Trade relations of this kind are not uncommon in Guatemala and probably have existed for cen-

INDIAN NOTES

turies. The Pokoman Indians of Mixco, for instance, use a belt imported from Oaxaca in Mexico. That the Zutugil of Atitlan buy cloth from the Mam may show the continuation of an-



FIG. 102.—Cemetery of Atitlan.

cient customs, for the two tribes were allied in the wars against the Quiche and Cakchiquel centuries before the Spanish conquest.

Numerous pagan survivals can be found among the Atitlecos. It is said that they still use a native

INDIAN NOTES

calendar, probably the Maya *tzolkin* or sacred year of 260 days. They also have a lunar calendar, for they call "moon" and "month" by the same name. At the time of the writer's visit they turned Holy Week into a fertility ceremony, with a strange image called Maximon as the presiding genius. Their ritual, which will be described in the next number of *Indian Notes*, bore but faint likeness to that laid down by Rome. Even in death they cling to ancient practices, for, as can be seen on the nearest grave in fig. 102, they still deposit vessels with food-offerings long after interment has taken place.

FAMILY HUNTING TERRITORIES OF THE TRIBES OF TIERRA DEL FUEGO

D. S. DAVIDSON

UNTIL very recently it has been maintained generally that the hunting peoples of the world lacked completely any concept of individual ownership in land. This attitude has been current since the time of Lewis H. Morgan, who categorically assumed that such a characteristic was to be found only among peoples endowed

INDIAN NOTES

with civilization, as he defined the term. In the last few years, however, detailed investigations have not only disproved this contention, but have demonstrated that among many of the hunting peoples individual ownership of land is not only a recognized principle, but in fact often a most outstanding culture characteristic.

The presence of individually owned areas, or, as they are more aptly called, family hunting territories, among the Algonkians of northeastern North America is too well known to need comment. For the Australians¹ and for the Veddas of Ceylon² almost identical appearances have been noted. Family and individual holdings in lands have also been reported for the tribes on the Northwest coast of North America,³ and not unlike land-tenure systems are suggested by the little data available for the Bushmen of South Africa and for certain Siberian and Formosan tribes. In this paper I shall consider the question in its pertinence to the tribes of Tierra del Fuego.

As generally understood in respect to the above-

¹ Davidson, D. S., The Family Hunting Territory in Australia, *Amer. Anthr.*, vol. 30, no. 4, 1928.

² Davidson, D. S., Notes on Family Hunting Territories in Asia and Africa (*unpublished manuscript*).

³ Davidson, D. S., Family Hunting Territories in Northwestern North America, *Indian Notes and Monographs*, Misc. 46.

INDIAN NOTES

mentioned peoples, but more particularly in respect to the Algonkians, Australians, and Veddas, for whom our information is more complete, family hunting territories are found usually to be characterized by (*a*) an actual concept of ownership of a definite tract of land by the small family group of husband, wife, and children; (*b*) definitely delimited boundaries marked by natural features of the terrain; (*c*) prohibition of trespass for hunting purposes by outsiders unless permission has been granted; (*d*) direct inheritance of the estate from father to son, and (*e*) patrilocal residence.

The foregoing, it hardly needs to be said, are generalizations which portray no definite unity either among all of the peoples mentioned or, indeed, in any one specific group itself. To those who are acquainted with the variability of human institutions, such a condition represents a normal one—one which is always to be expected. For instance, in respect to ownership, I have pointed out that the family is the usual unit which owns the land. This should not be interpreted as meaning that the members of the same small group are the only ones to occupy such a territory. In most cases, additional members such as fathers, mothers, uncles, aunts, brothers, sisters, cousins, or even non-relatives, are found attached

INDIAN NOTES

to the small family group. These individuals may come singly or severally, owing to deaths in their own families or to other causes, bringing with them children, or relatives acquired through marriage. The small individual family, however, may be enlarged in other ways. Often two brothers and their families may elect to live together upon the undivided estate of their father. When this is the case the two usually recognize mutual privileges in hunting over the subdivided portions which each had respectively inherited. Generally, however, such an arrangement is only temporary, for the individuality of each portion is usually established by the time the second generation reaches maturity. It can be seen, therefore, that a group occupying a territory may vary from as few as two individuals, in the case of a newly married couple, to a dozen or even a score of members. Regardless of the numbers involved, however, it is important to note that the actual owner of the territory is always known and his rights of ownership are in no way impaired by the presence of the other occupants.

As has been said, the boundaries of the territories are definitely known, although as a general rule no artificial delimitations are established. Natural features of the terrain, such as rivers, ridges of land, waterholes, and the like, serve this

INDIAN NOTES

purpose admirably well. In those cases where mutual hunting privileges are exchanged, it often appears to the superficial observer that no individual boundaries exist; however, when a more careful study is made it is usually found that the boundaries are present and well known. On the Northwest coast of North America boundaries are relatively unimportant, owing to local topography and the existence of glaciers in the higher regions of the occupied valleys. In this locality territories can be approached only from the coast, hence the water-front constitutes the only important boundary. Again, in northern Labrador, the scarcity of animal life has resulted in a relatively small human population. Such a large area is required to support the needs of one family that each territory covers a great expanse and as a result the limits of each seem to need no definite determination.

In respect to prohibition of trespass, we again find variation due to local conditions. Often closely related groups mutually disregard this regulation. Certain Algonkian bands, for instance, in whose territories moose are abundant, allow the killing of these animals at any place, although no one is allowed to take fur-bearing game except in his own territory. In Gippsland, Australia, special restrictions are placed upon the

INDIAN NOTES

taking of eggs, which furnish an important food supply to the natives.

Territories are usually inherited from father to son. Among the Veddas, however, children of both sexes share equally in the paternal estate, an exceptional procedure. Among the Algonkians, because of local conditions we often find a son-in-law acquiring property from his father-in-law. The latter, for example, may have no sons of his own and matrilocality may be followed as a solution. Although in reality a grant of this kind is a gift to a daughter, since her sons will be the ones ultimately to acquire it, it seems that the Algonkians never conceive of such a transfer of land as an inheritance by the daughter.

Taking all factors into consideration it seems clear that no hard-and-fast rules can be established concerning family hunting territories and their characteristics. As has been pointed out, a family ownership concept may be present, although the population of the territory may number a score or more, and may include members of three generations and even non-relatives. Population, therefore, can never be considered as a determining factor in family territory organization, for a comparatively large population does not necessarily invalidate a family ownership concept. As we have seen, definite boundaries are another

INDIAN NOTES

variable factor which for various reasons may elude the investigator. Prohibition of trespass may be abolished by mutual consent. Inheritance rights may be granted to daughters as well as to sons. Even patrilocality, although the usual procedure, is not invariable. Keeping this wide range of variability in mind, we may now turn to the Fuegians.

Tierra del Fuego is the southernmost tip of South America and from an ethnographical point of view includes the Straits of Magellan and the islands to the south. In this region are found four tribes, the Ona and Haush, or foot Indians, on the east, and the Yahgan and Alakaluf, canoe Indians, to the west. It seems unnecessary in the present discussion to enter into details concerning the general culture of these peoples. This has been very adequately described by other writers,¹ although it must be stated that a great deal of information must be added to the pres-

¹ For a careful summary of Fuegian culture, see Cooper, J. M., Culture Diffusion and Culture Areas in Southern South America, *XXI^e Congrès International des Américanistes*, Göteborg, 1924, pp. 406-421. The same author gives a comprehensive bibliography of this whole region in his Analytical and Critical Bibliography of the Tribes of Tierra del Fuego, *Bulletin 63, Bur. Amer. Ethnol.*, Washington, 1917. The latest monumental work is Lothrop, S. K., The Indians of Tierra del Fuego, Museum of the American Indian, *Contributions*, vol. x, New York, 1928.

INDIAN NOTES

ent sum total before we may consider that our knowledge of these people has begun to approach completeness. For a great many points of Fuegian ethnology we have very little data indeed. Among these we find the question of land tenure, which seems to have been almost entirely neglected by investigators. It is not surprising, however, to learn that this subject has not received its share of attention, for, judging from conditions in other parts of the world, its appearances are of such an elusive nature that one may be in fairly close contact with it for a considerable period before one may suspect its presence.

All of the tribes of Fuegia, like the other peoples already mentioned, are pure and simple hunters or fishers. Perhaps the most outstanding of their characteristics is their absolute dependence on the game and fish of the region for a food supply. Agriculture and the sedentary arts are unknown to them, so their efforts for subsistence are entirely directed by necessity to the gathering of wild foods—fish, meat, and, in season, berries and wild fruits from the bushes and trees of their country. Tierra del Fuego with its frigid climate is one of the most inhospitable regions of the world, and this, coupled with the cultural poverty of its inhabitants, characterizes the latter as one of the most primitive and back-

INDIAN NOTES

ward people of the New World. Like that of the Algonkians and the Australians, their political organization appears to be crude and simple.

In much the same manner as the other peoples whom we have mentioned, the Ona, Haush, Yahgan, and Alakaluf seem to be territorially organized into small groups, or what are spoken of as families. For instance, we are informed by Furlong that—

The Ona, like the Yahgan, are forced into small clans or family groups, each man for himself and his own, and each man hunting in its special territory. Rarely will groups be found of more than thirty or forty individuals, and more frequently, two or even single families are found, living in pristine isolation the greater part of the time.¹

Lothrop reports that—

Being a hunting people, the Ona lived in small family groups, for they had to move rapidly to follow the game, and large encampments with many dogs made existence difficult. Only when a whale came ashore

¹ Furlong, C. W., The Haush and Ona, Primitive Tribes of Tierra del Fuego, *Proceedings XIXth International Congress of Americanists*, Washington, 1915, p. 438. See also his article in *Harper's Magazine*, Jan., 1910, vol. cxx, p. 220. Cooper, op. cit., p. 178, gives Dabbene as also reporting this information. See Dabbene, R., *Viaje á la Tierra del Fuego y á la Isla de los Estados*, *Bol. Inst. Geogr. Argent.*, B.A., xxii, pp. 3-78, and *Los Indígenas de la Tierra del Fuego*, *ibid.*, 1911, xxv, nos. 5-8.

INDIAN NOTES

or when wrestling bouts were held did large gatherings take place.

Each family group usually controlled a long narrow territory extending from the mountains to the east coast, so that all the various kinds of animals and edible berries could be found in their particular area. These hunting groups were informally governed by their ablest member, whose name might be applied to the whole group.¹

In respect to these hunting districts Gusinde says:

Was nun das Eigentumsrecht über Grund und Boden anbetrifft, so ist höchst bemerkenswert, dass die ganze grosse Feuerlandsinsel, also die jetzige Heimat der Ona, schon in uralter Zeit, gemäss ihrer Mythologie, in zirka 40 Landstücke mit scharf gekennzeichneten Grenzen aufgeteilt wurde, und jede grössere Familiengruppe erhielt ein bestimmtes Stück als Eigentum zugewiesen; nur die zur betreffenden Familiengruppe gehörigen Mitglieder haben das Recht, innerhalb ihrer Grenzen zu jagen oder Feuersteine und Erdfarben zu sammeln, Vogelfallen aufzustellen usw.; mit einem Worte, die natürlichen Produkte dieses ihres Gebietes zu verwerten, weil nur sie als alleinige Eigentümer desselben gelten.²

¹ Lothrop, op. cit., p. 48.

² Gusinde, M., Vierte Reise zum Feuerlandstamm der Ona und seine erste Reise zum Stamm der Alakaluf, *Anthropos*, Bd. XVIII-XIX, 1923-24, pp. 527-528; also vide Furlong in *Geographical Review*, vol. 3, no. 1, 1917, p. 15.

INDIAN NOTES

Although less is known about the Haush than any of the other Fuegian tribes, Furlong informs us that—

The Haush were divided into family groups averaging perhaps five or six to a family and were scattered mostly along the coasts from Good Success Bay to Cape Pablo.¹

The same author also reports for the Yahgan that—

The greater part of the time they are scattered about the archipelago in single families, or two perhaps, living isolated from their central settlement gathering places.²

Lothrop gives the impression that the Yahgan usually traveled in small groups made up of two closely related families, each in its own canoe.³ This statement has greater significance when considered with Cooper's opinion that the Yahgan and Alakaluf were organized with small land divisions. This conclusion is drawn from the fact

¹ Furlong, C. W., in *Geogr. Rev.*, vol. 3, no. 3, 1917, p. 182. Lothrop, op. cit., p. 108, quotes Hawkesworth, John (ed.), *An Account of the Voyages. . . . Performed by . . . and Captain Cook. . . . London, 1773*, that Cook reported the Haush he encountered as living in a small tribe of about fifty individuals.

² Furlong, C. W., in *XIXth Internat. Cong. Americanists*, loc. cit., p. 427.

³ Lothrop, op. cit., p. 160.

INDIAN NOTES

that certain clans or families lived in definite localities from which they took their name.¹

The manner by which the boundaries of the Ona districts can be recognized, and the regulation against the trespassing by outsiders, have been well described by Gallardo:

Dan varias razones para la guerra, siendo la de mayor peso la de ser recorridos, los que ellos creen sus dominios, por individuos de otras tribus que acuden en busca de caza, como sucede con las tribus del Norte quen que tienen ya señalados accidentes naturales del terreno, como ser ríos, montañas, etc., para determinar sus territorios de caza, y que cuando los ven invadidos por individuos de otras tribus, se enojan, piden explicaciones y llegan hasta las peleas, naciendo, como consecuencia de las muertes en ellas habidas, nuevo motivos de guerra.²

In this connection Gusinde remarks:

Für den Fall, dass mitglieder einer anderen Familiengruppe im Nachbargebiet zu jagen wünschten oder

¹ Cooper, op. cit., p. 178, refers to Bridges, Thos., in *South Amer. Missionary Mag.*, Oct. 1, 1884, p. 224; Martial, L. F., *Mission Scientifique du Cap Horn, 1882-1883*, vol. 1, p. 196; Morales, R., *Instrucciones náuticas para la navegacion de la costa comprendida desda al estrecho de Magallanes al golfo de Trinidad i canales intermedios: Campaña hidrográfica del crucero Errázuriz, en 1910*, *An. Hidr. Mar. Chile*, Valparaiso, 1912, xxviii, pp. 59-77; Marcel, G., *Les Fuégiens au XVII^e siècle d'après des documents français inédits*, *Revue de géogr.*, Paris, 1891, xxviii, pp. 104-11.

² Gallardo, C. R., *Los Onas*, Buenos Aires, 1910, p. 307.

INDIAN NOTES

Stöcke für Bögen und Pfeile suchen wollten usw., dann galt als allgemeines Gesetz, vorher bei den Inhabern dieses Gebietes um Erlaubnis einzukommen, mit gleichzeitiger Angabe der Absichten, mit denen man jenes Gebiet betreten will. Daraus ist ersichtlich, dass ein freies, regelloses Herumschweifen über die ganze Insel hin, seitens der einzelnen Gruppen oder der Einzelfamilie nicht nur nicht betrieben wurde, sondern verboten und daher auch unmöglich war. Tatsächlich haben auch alle mit grossen Respekt die diesbezüglichen Gesetze beachtet und niemand hätte es gewagt, ohne Erlaubnis auf fremdem Boden zu jagen oder zu sammeln; denn ein solch eigenmächtiges Vordringen in fremdes Gebiet war ein Motiv zur Kriegserklärung seitens der in ihrem Rechte verletzten Eigentümer.¹

Although nothing seems to be known about inheritance rules and the customs concerned with them, the Fuegian territories appear to be inherited in the male line, according to Gusinde.² Such would be the expected order, since the territories are patrilocal, for we are informed by Furlong that the married couples "take up their abode in the man's country."³ Furlong also tells us that the territories are exogamous, marriage between blood relatives not being sanctioned.

¹ Gusinde, op. cit. See also Furlong in *Geogr. Rev.*, vol. 3, no. 1, 1917.

² Correspondence with Dr. F. G. Speck, Aug. 31, 1926.

³ *Harper's Magazine*, Jan., 1910, pp. 220-21.

INDIAN NOTES

Now, to review the above information, we have seen that the various writers consistently report that the Fuegians are organized geographically into small "family" groups. Although there seems to have been no common understanding of the terms used, it appears that all are describing a more or less uniform condition, if we allow for the normal and expected variation. Judging from these reports it would seem that the typical Fuegian hunting territory was occupied by a group varying from ten to fifteen individuals, probably a man and wife, their unmarried daughters, married sons and their wives and children. In addition there may have been one or two other individuals. If such were the average population, there would be of course the two extremes, perhaps just two or three individuals on the one hand and possibly as many as twenty on the other.

It is quite possible, however, that local conditions in Fuegia may have given rise in a few cases to larger territorial populations than are to be noticed among the other peoples considered. In other words it may be necessary to extend the limits of the usual variability in family hunting territory population. For instance, it has been reported that some groups contained as many as thirty, forty, and even fifty individuals. Al-

INDIAN NOTES

though it is more logical to believe that these groups at the time they were observed just happened to be together for social or ceremonial purposes or because a whale had been washed up on the shore, such a large number would by no means necessarily destroy a concept of family ownership. Because of the hunting methods practised and because of the type of game and fish in the region, it seems very probable that a practical hunting group would very seldom be composed of so many people.

Considerable ambiguity is undoubtedly due to the lack of definition of the terms used. For example, Furlong uses *family* and *clan*, Gusinde uses *Einzelfamilie* and *grössere Familiengruppe*, and Gallardo speaks of *tribu*, although it seems obvious that all are describing the same appearances. In many cases these authors appear to employ these terms interchangeably and because of this it may seem to some that carelessness has been used in a selection of terms. This ambiguity, however, appears less pronounced if one will take into consideration the variation in population of which we have spoken. There can be no doubt but that Furlong and Gusinde imply the same sense for *family* and *Einzelfamilie* respectively, as we have maintained in our discussion. These terms, it would seem, have been

INDIAN NOTES

used to describe those hunting groups which are small in population, whereas *clan* and *grössere Familiengruppe* have been employed in connection with those groups which have the larger populations. Furlong, therefore, in order to speak inclusively of both makes use of the expression *family or clan*. In a final analysis it would seem that all the writers have attempted to inform us that the Fuegians are divided into hunting territories each of which is occupied by a group of closely related individuals, the total population of each varying from two to twenty people with perhaps a few exceptions. The close relationship between the members of a territory is also indicated by the exogamic regulations of each.

We have seen that the Fuegians conform point for point with the other features of family hunting territory organization as noticed among the Algonkians, Australians, and others. Definite boundaries to the districts, the prohibition of trespass, inheritance of the territories in the male line, and patrilocality, are all characteristics of Fuegian organization.

Considering all the factors involved I believe that the evidence is sufficient for considering the Fuegians as the possessors of a family hunting territory system very similar to that noticed for the other hunting peoples.

THE MAKING OF A NEW HEAD CHIEF
BY THE ARIKARA

MELVIN R. GILMORE

SINCE ancient times the general court or ruling body governing all tribal affairs of the Arikara has been composed of the following four classes of the population: first, *Nesánu*, that is, chiefs; second, *Piraškáni*, that is, all persons who have had the public honor of initiation into this civic social order; third, *Nahukósu*, all men who have won war honors for valorous deeds; fourth, *Hunánš* ("those unafraid to die"), that is, soldiers, all men who have done honorable military duty in the service of the tribe whether they have won special honors or not.

The head chief of the tribe and his four associate chiefs, and the chiefs of the twelve villages in ancient time constituted the first class. The second class comprised all those, men and women, who had been made Piráu in the public initiatory rite of Piraškáni. This is a mystic order to which a person is chosen and initiated from consideration of temperance and stability, kindness and hospitality, and notable excellence of character. The ritual of the ceremony of initiation inculcates reverence and gratitude for God's

INDIAN NOTES

providence, gives counsel to right living and blameless conduct, enjoins liberality, kindness, patience, hospitality, exhorts one to reclaim the erring and guide them aright, and especially urges one to be tender toward children and to give them guidance and to "set their feet in the right paths."

The third class is composed of all who have won honors in war. To have the right to wear a war honor a man must have done some deed of valor which has been attested and approved before the court. Upon such proof being shown, the man who had performed the honorable exploit was invested with the proper degree of honor and was publicly proclaimed to have the right to wear the insignia pertaining to that degree. Of course no man might presume to wear the feather indicative of honor for any exploit until the court has formally taken evidence of the exploit, has attested the findings, and has given public approval.

The fourth class of members of the tribal assembly comprises all the warriors or soldiers of the tribe who are not already included in the previous class.

The general assembly of these four classes or estates was convoked for any public tribal business, whether legislative, judicial, or diplomatic.

INDIAN NOTES

It also constitutes in itself the electoral body to choose a new head chief or an associate chief for the tribe.

When the general assembly has been convoked the man who called the meeting takes the post of pipe-tender for the meeting. He chooses someone to the honor of being the firetender.

In May, 1926, Floyd Bear, head chief of the Arikara, died. The position of principal chief being thus left vacant it was necessary for the general assembly to meet and choose someone to that position. In August the general assembly was called for this purpose. It devolved upon White Bear, as eldest relative of the deceased principal chief to preside over this meeting for the election of his successor.

At such a meeting the chiefs (*Nešánu*) take their seats at the altar place at the west side of the lodge. The others take their places according to the place of their respective villages in the tribal circle. Those of Awáhu, Hokát, and Sciriháuh take their places at the southeast quarter; Hukáwirat, Warihká, and Nakarík' at the southwest quarter.

The representatives of Tukátuk' and Tšininaták' have their places at the northwest quarter. Witaúh should be also represented in this quarter, but, as was said before, that village long ago

INDIAN NOTES

left the tribe and so it is not represented. It is true there are a few descendants of the two young men of Witaúh who turned back and returned to the tribe, refusing to take part with their own village in its secession. But as the village sacred bundle was carried away, the lost village has never more had representation in tribal affairs. In every generation since the secession the few people who are descended from the two returned young men have been merely among those present at all tribal affairs. They have had no voice in council.

When the council has assembled the pipe is filled by the pipetender and laid before the altar. The presiding chief now announces the purpose of the meeting. Then the pipetender comes to the altar and takes up the pipe and calls upon the firetender to bring from the fireplace a brand to light the pipe. The pipetender lights the pipe and hands it to the presiding chief, who makes the ritualistic smoke offerings to the southeast quarter, to the southwest, to the northwest, to the northeast, to Mother Earth and to the Chief Above in the sky. Having made these offerings he now returns the pipe to the pipetender. As the pipe is presented to him the pipetender extends his hands, one on each side of the stem, touching it, and draws them thus along the stem

INDIAN NOTES

to the mouthpiece as he draws smoke from it while the mouthpiece is held to his lips. Then the presiding chief takes the pipe and carries it to the southeast quarter. The leading man of that quarter rises and advances a few steps, and the pipe is presented to him from the left side. He draws a whiff of smoke and passes it back to the pipetender, who carries it to the southwest quarter, where it is in like manner presented to the leading man of that quarter, and then in turn likewise to the northwest and northeast, all in like manner. Then the pipetender carries the pipe back to its place before the altar. There he kneels on the ground, and with the pipe-cleaner loosens the ash in the pipe-bowl. Then, still kneeling, he offers the pipe toward all four quarters of the universe in turn, beginning with the southeast. He then returns the pipe to the pipetender.

The presiding chief now announces again the purpose of the meeting. In this case, the purpose being the election of a principal chief, the representatives of the four groups of the ancient twelve villages make their nominations. Chief Floyd Bear having no son competent to succeed him, the choice of all the representatives turned to Harry Gillette, whose tribal name is White-shield, who is a direct descendant of that White-

INDIAN NOTES

shield who was long ago a noted principal chief of the Arikara. No other names being offered in nomination, and the nomination of Harry Gillette being ratified by consent of the general assembly, the firetender was directed by the presiding chief to present the candidate before the altar. The firetender accordingly went to the candidate and with his left hand took the candidate by the right wrist and led him to the space before the altar. There they paused for a moment, then they walked round in sunwise direction inside the area of the main posts of the lodge about the fireplace to a position before the post at the southeast and stood facing toward the northwest. Both looked up to the sky for a few seconds, then down to the earth. Then they went to the southwest, the northwest, and the northeast in turn, pausing at each station and gazing a few seconds toward the sky and then toward the earth. Then from this last station, the northeast, they passed round the fireplace sunwise inside the area of the four main posts again to the space before the altar. Standing here, facing toward the east, toward the doorway, the candidate gazed in that direction for a few seconds, then down toward the earth, and then, lastly, again toward the sky. Thus in symbolic action the newly elected chief takes the oath of office

INDIAN NOTES

and makes his vow to be careful for his people, to be watchful for them in all quarters, invoking the help of the Chief Above and of Mother Earth, and of the aids of the Chief Above who are stationed in the four quarters of the universe. Then his gaze toward the doorway as he stood before the altar symbolized his duty and his pledge always to look out for strangers, for the poor and needy, for all to whom hospitality is due, and to see that such are made comfortable.

Then the firetender conducts the newly elected chief to his new place in the middle at the altar with the associate chiefs, two on each side of him. This is his induction into office. Then the firetender proclaims the result of the election, announcing the name of the new principal chief, and that he has been duly inducted into office and that he asks for the people's prayers to the Chief Above that he may faithfully perform the duties of his office, and that he may be given wisdom to guide and lead his people.

Then the pipetender fills and lights the pipe as at the beginning, and smoke offerings are again made toward the southeast, the southwest, the northwest, the northeast, to Mother Earth and to the Chief Above, and to the fireplace. The waiter brings a dish of food and places it before the altar. From this dish the firetender takes a

INDIAN NOTES

morsel and offers a bit to each of the higher powers just as offerings of smoke were made.

After these meat offerings have been made, thus blessing all the food provided for the feast, the firetender again comes and stands before the altar and says to the assembly: "All is done. The offerings have been duly made. You may put your cups and dishes in front of you." This alludes to the Arikara custom that everyone who goes to a feast carries with him his own dishes to be served, and when all is ready each person sets out his cup and dish on the ground in front of him where he sits, so that the waiter may serve him there with food and drink.

So the firetender says: "You may put your cups and dishes in front of you." Then the waiters pass around, distributing the food and drink. The dish before the altar, from which offerings were made, is served to the principal chief or else to any man to whom he directs that it be served.

All having been served, the firetender says: "Now you may eat." Then the eating begins. When all are satisfied and have finished eating, the firetender says: "We have eaten. You may go."

INDIAN NOTES

BLACKFOOT PIPE BUNDLES

WILLIAM WILDSCHUT

AN interesting account of the Blackfoot Pipe bundles has been written by Dr. Clark Wissler.¹ Several specimens were procured and some additional information recorded by the present writer during a visit to the Blackfoot reservation in Montana, in the interest of the Museum of the American Indian, Heye Foundation, in the summer of 1923.

Next of importance to the Blackfoot Medicine Pipe bundles, several of which are still in existence, is that known as the Catchers Society pipe. This bundle is essentially a war "medicine." Included among its contents is a hair-lock attachment representative of the potency of the bundle: this was the only part worn by the warrior when on the warpath.

The Catchers Society pipe is not to be confused with the Black Wrapped pipe, which is an entirely different "medicine," although in each case only two are said to have been made.

The originator of the Black Wrapped Pipe bundle was Northern Chief. At the present time

¹ *Anthr. Papers Amer. Mus. Nat. Hist.*, vol. VII, pt. 2, pp. 136-168, New York, 1912.

INDIAN NOTES

only one example exists among the Blackfeet, as the other was captured years ago by the Flatheads, and whether it has been preserved in that tribe is not known.

Northern Chief went out one day in the hope of having a vision, and was successful in his quest. In the dream a person appeared and told Northern Chief that he would give him a pipe, warning him, however, to be careful never to allow the pipe to touch the earth nor to permit any woman to touch it. The outer wrapper of the pipe bundle was of albino wolf-skin, while the inner one was black. Northern Chief learned the songs belonging to the bundle, and in his dream it was given to him to carry home. On his way he stopped to drink at a spring and thoughtlessly laid the pipe on the ground. His thirst quenched, he turned to pick up the pipe only to find that it had become a piece of rotten wood. He then awoke.

When Northern Chief returned home he made a pipe exactly like the one seen in the vision. He had been instructed that his pipe should belong only to brave warriors, preferably young and unmarried. The pipe always gave success in war and was used in the capture of the horses of the enemy. When on the warpath the bundle was unwrapped, and if a spider should chance to fall

INDIAN NOTES

out of it, this was regarded as an omen of success. If, on the warpath, anyone requested the

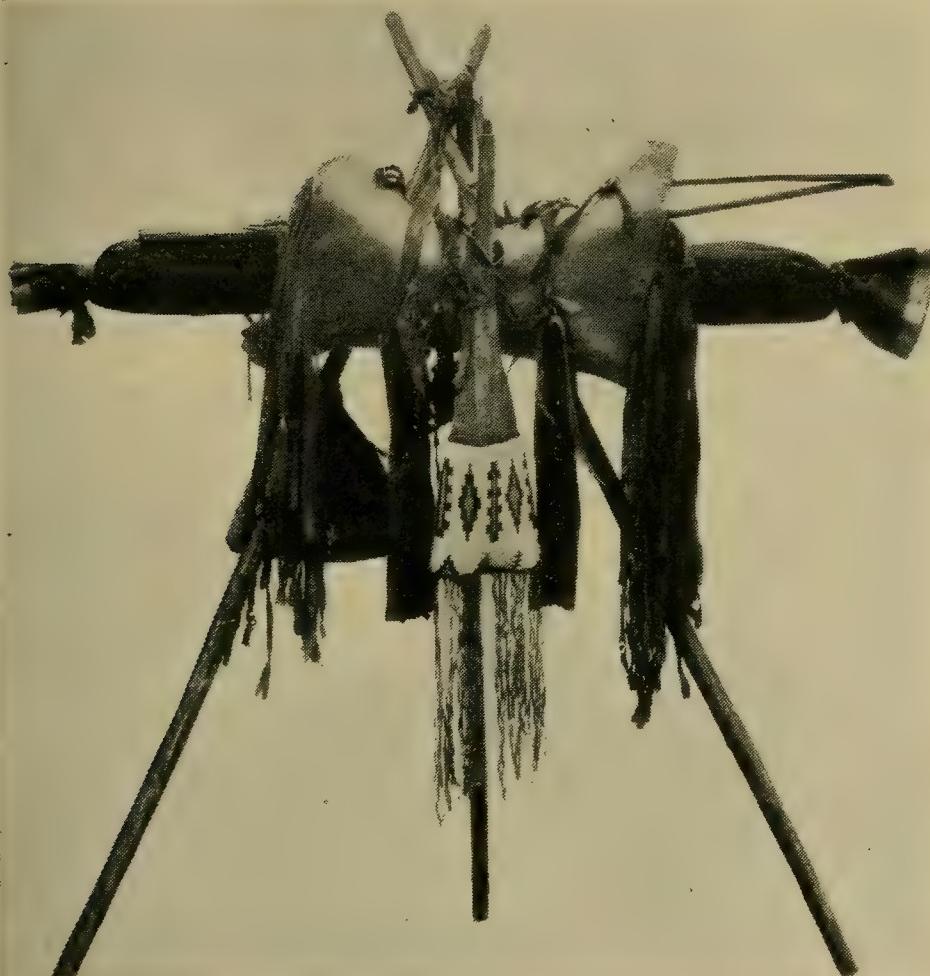


FIG. 103.—Catchers Society pipe bundle of the Blackfeet on its tripod. Length of bundle, 50 in.; of the tripod, 82 in. (12/512)

loan of the bundle, the owner painted the borrower and gave him some feathers belonging to the pipe.

INDIAN NOTES

When a war-party of Blackfeet was surrounded by enemies, and the owner of the pipe happened to be one of their number, his tribesmen always believed that they would be safe. If this happened in winter, the pipe-owner unwrapped the pipe, sang his medicine-songs, pointed the pipe backward and forward, and placed it under some earth.¹ A severe snowstorm followed almost immediately, it is said, thus giving the party an opportunity to escape.

Should a war-party have a similar experience in summer, the same ceremony was performed, except that in this case the stem of the pipe was wetted, when a cloudburst was bound to follow, again giving the party a chance to escape.

If a party bent on capturing horses approached an enemy camp on a very clear night, the pipe was unwrapped, whereupon the weather would change, thus giving the Blackfeet an opportunity to enter and leave the camp unseen.

The pipe is kept outside and taken round the lodge, always facing the sun. At sunset it is taken inside, but before doing so incense is made in the lodge.

When Little Dog was a young man, about 1835, and owned the Black Wrapped pipe, the

¹ The contact of the pipe with the earth, contrary to the injunction received in the dream, is not explained.

INDIAN NOTES

same dream spirit that appeared to Northern Chief appeared also to him. This spirit told Little Dog that he would capture seven guns, and at some time would become head chief of his tribe. This actually occurred, Little Dog being one of the signers, in behalf of the Piegan, of the treaty between the Blackfeet and the United States on the upper Missouri, near the mouth of Judith river, in 1855.

The first owner was authorized to make two pipes, but no more ever existed among the Blackfeet. The only remaining one, above referred to, is now owned by a daughter of Mountain Chief; but as no woman is allowed to handle the bundle, her father is the actual custodian.

As stated, the Catchers Society pipe bundle is an entirely different palladium and is much more elaborate than the Black Wrapped pipe. As only two specimens of this bundle ever existed among the Blackfeet, the writer was fortunate in obtaining one. The following information regarding this bundle was given by Split Ears (its last Blackfoot owner, from whom it was obtained) and from Mountain Chief. The pipe had its origin so long ago that the name of the first owner has been lost.

When the first owner of the Catchers Society pipe bundle dreamed about it, the Blackfeet camp

INDIAN NOTES

was situated about five miles above the site of the present town of McLeod, Alberta, and along Old Man river, at a place called Where They Paint The Raven Lodge. Near this camp was a buffalo fall, called *piskun*, at the foot of which the chief of the camp had a corral built. He was to direct the ceremony of "calling the buffalo" over the fall, being a buffalo-caller himself.¹ This man dreamed that a little boy came and invited him to his father's lodge. When he went there, he found that the lodge was in reality the *piskun*. As he entered, he was invited to sit in the rear of the lodge. Many buffalo-people were assembled, and he was informed that they formed the Catchers Society. Each member carried a warclub, at the end of each of which was tied a buffalo-hoof. The leader invited the chief to look up at the top of the lodge, where he saw two pipes hanging; these, he was told, belonged to the leaders of the society.

On the first night he was not permitted to witness the entire ceremony; but during the next night he again dreamed that the boy invited him to go to his father's lodge, and this time the pipes

¹ In this connection see Gilmore, Old Assiniboin Buffalo-drive in North Dakota, *Indian Notes*, vol. I, no. 4, Oct. 1924, and an account of the Cheyenne Stone Buffalo-horn presented to the Museum by Dr. George Bird Grinnell, *ibid.*, vol. IV, p. 150, Apr. 1927.

INDIAN NOTES

were unwrapped and the transfer ceremony was performed. Four times he thus dreamed, and on each occasion was taught the ceremony and the songs. The buffalo-stones are placed in the pipe bundle because the first owner was a caller of buffalo; and for the same reason a buffalo-tail is fastened to the pipe.

The pipe bundles, therefore, as well as the Catchers Society itself, had their origin in the dreams of the original pipe-owner.

The following song belongs to the bundle:

This is my pipe; it is powerful.

This is sung while dancing with the pipe, which is held first in the crook of the right elbow, and then transferred to the left.

The following buffalo song also belongs to the pipe:

*This man chief, he says he wants to eat rump fat.
This woman, she says she wants to eat rump fat.
This is the piskun; leader do not turn.*

While singing this song the left arm is held in a half-circle, indicating the rim of the *piskun*, while the right hand is moved edgewise over the curve of the left arm, representing the buffalo going over the edge.

The leader is powerful; I want to eat.

INDIAN NOTES

(To this point the account of the origin of the Catchers Society bundle is by Mountain Chief. The following was communicated by Split Ears.)

Before the opening ceremony begins, a blanket is spread at the head of the lodge, beneath the bundle, which is suspended from one of the tipi-poles at the back of the lodge. On this blanket are placed four gifts, usually pieces of trade cloth. A fire is made in front of the pipe-owner and his wife, and the latter brings from it an ember with tongs. The owner sits at the right of the bundle, facing the opening of the tipi; his wife is seated at the left. The woman places incense (sweet balsam) on the ember, and both man and wife alternately hold their hands in the smoke, after which they pass one hand over the other, and rub their hands alternately on the arms, head, and body. During this process the incense song is sung, with the following words:

The man says the incense is powerful.

Before the smoking ember four buffalo-chips were placed in a row, but now cow-dung is used for this purpose.

After this the following song is sung four times:

The man says we are taking the buffalo; it is powerful.

INDIAN NOTES

This is followed by the following, sung four times:

The woman says we are taking the buffalo; it is powerful.

During the singing of the last song, the woman again holds her hands in the incense, blesses herself, and rises. She stands ready to take the bundle down, and after the last repetition of the song actually does so and holds it over the incense, four times making a feint as if to put the bundle down, and, after the fourth, actually placing it on the blanket and the gifts.

The following song is now sung four times:

The blanket, it is powerful.

With each singing of this song the wrapper is partially removed, and after the fourth time the bundle is entirely uncovered. The wrapper here referred to is a red shawl, such as covers every important Blackfoot bundle.

The woman now again holds her hands in the incense four times, and while the following song is sung, she begins to unite the strings of the parfèche containing the buffalo-stones.

Woman says we are taking the buffalo; it is powerful.

INDIAN NOTES

The woman takes the largest buffalo-stone from the parfèche bag and hands it to her husband, who prays to it. He then takes the pipe, still in its wrapper, holds it first against his left, then against his right shoulder, blesses himself with it, and puts it down again.

The woman now begins to untie the strings around the pipe wrapper, while the following song is sung:

Now you will see my pipe; it is powerful.

After the covers are removed, the woman holds it four times over the incense and gives it to her husband, while singing:

I am giving you your pipe now; it is powerful.

During this part of the transfer, the owner holds the incense stick and with it indicates the manner in which the pipe should be held by the new owners, changing it four times from one hand to the other. During this performance the following song is sung:

*Old Man Above says he sees me; the earth is
my medicine.*

*Old Woman Above says she sees me; the earth
is my medicine.*

The new owner of the pipe now prays to it,

INDIAN NOTES

after which he hands the pipe to his wife, who likewise prays to it.

The following song is now sung:

Old Man Above says my paint is medicine.

The transferrer now paints the new owner with red paint and charcoal—a circle of red around the face, two black dots on each temple, and a black streak over the nose; a black circle is painted round each wrist and reaching three or four inches up the arm. The painting is done after three hesitations, and while singing the following song:

I am giving you my paint; it is powerful.

The new owner now removes his old clothing and the transferrer hands him a new suit, after again hesitating three times and while singing the following song:

My clothes are medicine.

The new owner gives his old clothes to the transferrer and dons the new ones.

The following song is next sung:

The man says my top feathers, they are powerful.

During this singing the transferrer ties to the new owner's hair the hair attachment which is

INDIAN NOTES

wrapped in the pipe bundle, that is, the only part of the bundle which was formerly taken out on the warpath. The transferrer also ties the bracelets, to which the small buffalo-stone is attached, around the wrist of the new owner and of his wife. (One of these bracelets is now missing.)

When this ceremony is ended the transferrer and his wife, and the new owner and his wife, rise and dance round the tipi, making four stops on the way. First comes the transferrer of the bundle, then the new owner, then the transferrer's wife, and lastly the wife of the new owner. During this dancing four wordless songs are sung.

The ceremony now completed, all present rise and dance, and the pipe is handed from one to another until it has been passed entirely around. During this dancing, in which the people do not move from their places, they sing the dance-songs, again without words. This closes the ceremony for that day.

The pipe is not bundled up after the ceremony. On the first night the new owner and his wife sleep on the right and the left side respectively of the exposed bundle, and do not rise until the former owner and his wife call the next morning before sunrise. As they enter the tipi they take a pinch of the sacred sweet balsam, chew it, and spit lightly on the new owner and his wife and

INDIAN NOTES

their blankets, and help them to rise. Again they perform the entire ceremony, singing all the songs belonging to the bundle in proper rotation, thus teaching the new owner and his wife the ceremony. The previous owner then bundles up the pipe.

During the second day the new owner is taught also the four wordless songs which belong to the Catchers Society bundle. The wife of the new owner is taught how to carry the bundle, which is placed on her back after the usual four movements.

Rattles are used while singing the buffalo-stone songs, and the dancing is accompanied with drums, but these instruments are borrowed for the purpose.

The tripod is used when moving camp, and while taking down the tipi and setting it up again. Before bringing the pipe bundle into the tipi, incense always is made.

The pipe must never be placed on the ground, and when being smoked the bowl must rest on a special support wrapped with skin, which is a part of the bundle.

The Catchers Society pipe is sometimes taken out during the Sun Dance ceremony, filled and lighted, and smoke offered to the leading medicine-man, who in return prays for the pipe-owner.

INDIAN NOTES

When the call, "Here comes the medicine pipe," is heard, the people quickly make a place for it to pass through, as misfortune would follow if anyone should pass in front of it. Nor is anyone permitted to pass between the bundle and the fireplace in the lodge. The ornaments on all medicine pipes are carefully examined, and re-tied whenever necessary, for if any piece belonging to the pipe should fall off when the bundle is unwrapped, or during the dancing, such mishap would portend the early death of some member of the family.

The entire contents of the Catchers Society bundle, as listed in the Museum catalogue (No. 12/512), are as follow:

A wooden tripod, on top of which is attached a parfleche bag containing the following: four skin paint-bags tied together, all containing red paint; a cloth and bladder and a skin paint-bag tied together, the bladder bag containing a piece of grease, the other two, red paint; two cloth bags and one skin bag tied together, each containing red paint; three skin bags tied together, each containing red paint; a skin bag containing red paint and two wrist ornaments consisting of thongs, each decorated with a large glass bead; a tie-string of cloth; six leather thongs; a fragment of a weasel-skin bag; four weasel-skin bags,

INDIAN NOTES

a bundle consisting of a red stone tubular pipe-bowl inlaid with lead, wrapped in a cloth cover; a buffalo-skin bag containing eight fossils; and a buffalo-skin bag containing seven fossils.

Attached to this parflèche bag are the following: A notched, pronged stick for taking coals from fire; a cloth bag containing sweetgrass; a wooden tobacco mortar covered with skin and decorated with brass tacks; a deerskin bag decorated with beads; a wooden pipe-cleaner; a beaded pipe bag containing a dark-red stone pipe with incised decoration inlaid with lead and light-red stone, and a wooden pipestem with incised decoration; a bundle consisting of two red flannel bags, one inside the other, wrapped with a short cloth wrapper; inside the red cloth bag is a bundle composed of four cloth wrappers in which is a cloth wrapper containing two quilled hair-ornaments with a small fossil tied to each end and a lock of human hair on one end, also a piece of plug tobacco; a hair-ornament consisting of a feather with beaded and quilled decoration; a highly decorated calumet pipestem in a cloth wrapper.

The entire bundle is covered with a red shawl.

THE MAJOR JOHN GREGORY BOURKE
COLLECTION

STUDENTS of American ethnology have profited by the results of the investigations, often conducted under the most adverse conditions, of Major John Gregory Bourke (1843-1896), veteran of many battles with Indians and student of their customs wherever his duties as an army officer called him. Major Bourke, a Pennsylvanian by birth, after serving throughout the Civil War and being awarded a medal of honor for gallantry at the battle of Stone Mountain, was appointed a cadet at West Point and became a second lieutenant on his graduation in 1869. Assigned to the Third Cavalry at Fort Craig, New Mexico, he remained there about five months, when, in February, 1870, he was transferred to Camp Grant, Arizona, but spent much of the time until August, 1871, in operations against hostile Indians, being engaged in action near Pinal creek in July, 1870. From August, 1871, to March, 1883, he was aide-de-camp to Gen. George H. Crook, and also served as acting assistant adjutant-general of troops in the field during operations against Indians in 1872 and 1873, being in action at the summit of the Sierra

INDIAN NOTES

Ancha and Salt River cañon in December, 1872; Superstition mountains in January, 1873, and with Tonto Apache in February and March. For distinguished gallantry in these and other affairs he was specially mentioned in orders of the Headquarters Department of Arizona. In the words of General Stanton his courage and gallantry were bywords in the Army and his service should have had a greater reward. Bourke was acting engineer officer, Department of Arizona, 1873-1875, also acting assistant adjutant-general of the same department, 1873-1874, and was with the expedition to explore the Blackhills in the summer of 1875. Becoming a first lieutenant in May, 1876, he served as acting assistant adjutant-general on the Big Horn and Yellowstone, and in the Powder River expeditions in Wyoming, 1876-1877, and was engaged in action with the Sioux at Crazy Horse village, Tongue river, Rosebud creek, Slim buttes, and Willow creek in 1877-1879. He participated in the campaign against Nez Percé Indians in the fall of 1877, was with Major Thornburgh's command in the pursuit of hostile Cheyenne in Nebraska and Dakota a year later, and was with the advance of General Merritt's command, marching to the rescue of Thornburgh's command on Milk river, Colorado, in September, 1879, and

INDIAN NOTES

on the Yellowstone expedition of August and September, 1880. His "Mackenzie's Last Fight with the Cheyennes" sheds important light on this noteworthy battle. Bourke gained a captaincy in June, 1882, and in the same year served as acting assistant adjutant-general of troops operating against hostile Indians and on General Crook's expedition into the Sierra Madre of Mexico in pursuit of hostile Apache in April-June, 1883. He held various military positions of responsibility and trust while in the field, but he declined the offer of the brevet rank of major, made in 1890 in recognition of his gallant services in the Apache campaigns of 1872-73, and the brevet rank of major for gallantry in the attack on the Indians on Powder river, and in action against Indians on Rosebud creek, Montana, in 1876.

Although Bourke became famous as an Indian fighter, his broad knowledge of the inner life of the Indians with whom he had been in contact fostered for them a sympathy that tempered what many times might have proved the extermination of a predatory band. His intimate acquaintance with Indians was early recognized by the War Department. From December, 1880, until February, 1881, he was recorder of the Ponca Indian Commission, and from April, 1881, to June, 1882,

INDIAN NOTES

he was assigned, under orders of General Sheridan, to the duty of investigating the manners and customs of the Pueblo, Apache, and Navaho Indians, a part of the product of which, "The Snake-dance of the Moquis of Arizona" (New York, 1884), and "Medicine-men of the Apache" (Washington, 1892), has been published. After taking a prominent part in the expedition which led to the surrender of Gerónimo and his Chiricahua Apache band in Sonora in March, 1886, Captain Bourke was ordered to Washington, where he remained five years in pursuing his studies, from which various other publications resulted, notably "An Apache Campaign" (New York, 1886), "On the Border with Crook" (New York and London, 1892), and "Scatologic Rites of all Nations" (Washington, 1891), the latter having had its inception in certain rites witnessed at Zuñi in 1881. His lesser contributions on Indian ethnology and folklore are numerous. In 1891 Captain Bourke was assigned to active duty in Texas, serving at Fort McIntosh and Fort Ringgold, where, coming in close contact with Mexicans of the lower Rio Grande and speaking Spanish fluently, he was enabled to record considerable material on their folklore. In 1893-1894 he was at Fort Riley, Kansas, and in the autumn of the latter year was at Fort

INDIAN NOTES

Ethan Allen, Vermont, his last post of active duty.

One may not wonder that Major Bourke's daughters, Mrs. Alexander H. Richardson and Mrs. Alexander W. Maish, should have cherished, through the years following their father's death, the Indian objects which he gathered from time to time, often under the stress of frontier campaigns with few or no facilities for caring for them; and to us it is not strange that these ladies should have turned ultimately to a Museum devoted to the American Indians as the permanent repository of Major Bourke's gatherings. From the following list their interest and importance to students of American ethnology is obvious.

*Chiricahua Apache*¹

*Paint-bags of skin containing red and blue paint; Necklace of twisted thong with glass beads attached; *Necklace with carved wooden amulet attached; *Necklace with medicine-hoop decorated with blue paint, and a circular leather bag for containing pollen; Necklace with wooden medicine-hoop, with yellow and blue painted decoration; *Necklace with wooden medicine-cross and with blue painted decoration; Pointed skin bag with red, black, and blue decoration; Dance hat, beaded and with red, black, and green painted decoration; two hair-ornaments of

¹ An asterisk indicates that the object was used in illustrating Major Bourke's "Medicine-men of the Apache," *Ninth Ann. Rep. Bureau of Ethnology*, Washington, 1892.

INDIAN NOTES

red cloth decorated with brass buttons; Doll; *Three painted skins used as medicine shirts; *Arrowpoint used by medicine-woman; *Drinking reed and scratching stick; Fiddle; Warclub; Two bone flaking tools; Burden-basket decorated with deerskin and red paint; Three burden-baskets used by children; Three basketry water-bottles coated with gum; Basketry water-bottle; Seven basket trays, variously decorated in colors; Two baskets.

Lipan Apache

Parfleche, fringed.

Hopi

Thirteen baskets and basket plaques; Painted rabbit-stick; Turtleshell knee rattle; Two gourd rattles; Tablita headdress; Circular headdress decorated with cornhusk; Kachina doll; Two prayer-sticks; Two silver bracelets; Three tubular smoking pipes, one with yucca holder; Four earthenware dippers; Two small earthenware jars.

Vicinity of Oraibi Pueblo, Arizona

Two bowls and a jar of ancient ware.

Zuñi Pueblo

*Medicine necklace of twisted thong with olivella shells attached; Pair of sticks used in foot-race; Pair of silver earrings; Six hunting fetishes; Four pottery jars; Double canteen of pottery; Eight pottery bowls; Medicine bowl with terraced rim; Two turtles of painted pottery; Six bird figures of painted pottery; Cylindrical white stone used as fetish; Stone disc; Polishing stone; Fragment of selenite window.

INDIAN NOTES

San Felipe Pueblo

Seven bowls and a jar of earthenware.

Taos Pueblo

Two mortars; Eight grooved mauls; Six grooved hammers; Notched hammer; Notched ax; Eleven grooved axes; Celt; Large perforated stone; Arrow-shaft straightener; Pestle; Three paint mortars; Spherical stone with depression and groove in side; Ceremonial stone knife; Flint nodule used as a hammer; One hundred sixteen arrow- and spear-points and knife-blades. (All of these objects are ancient.)

Jemez Pueblo

Four jars and two bowls of earthenware.

Laguna Pueblo

Three pottery cups and a covered jar; Three earthenware effigies representing a horned toad, a frog, and a fish.

San Juan Pueblo

Five small bowls and two small jars of pottery.

Acoma Pueblo

Three canteens; Jar; Two cups; Two bowls; Pottery figure representing a bull.

Nambe Pueblo

One pitcher; Two bowls (modern). Two corrugated jars; Three pitchers; Toy bowls; Hammer-stone; Grooved ax; Smoothing stone (ancient).

Santa Clara Pueblo

Drum; Nineteen bowls; Four jars; Four pitchers; Canteen.

INDIAN NOTES

Santa Ana Pueblo

Two jars; Three effigy jars; Bowl.

Santo Domingo Pueblo

Two flat tubular pottery pipes.

Cochiti Pueblo

Two earthenware canteens.

Tesuque Pueblo

Jar; Pitcher.

Isleta Pueblo

Two jars.

San Ildefonso Pueblo

Jar.

Picuris Pueblo

Necklace of bear-claws with beadwork decoration.

Tewa of Hano Pueblo

Bowl; Bowl of a dipper.

Pojoaque

Small pitcher.

Oglala Sioux

Skin shirt ornamented with scalp-locks, feathers, and paint; Two catlinite pipes with wooden stems; Pipe bag; Horn spoon; Shoulder sash of red cloth decorated with otter-skins, ribbons, and beadwork.

Navaho

Leather ornament with silver buttons; Two silver belt buckles; Weaving batten; Five worked pieces of turquoise.

Cheyenne

Beadwork necklace; Horn ladle; Two moccasins, beaded.

INDIAN NOTES

Arapaho

Beaded moccasins.

Bannock

Toy baby-carrier, beaded.

Cherokee (Eastern)

Wooden spoon; Pottery pipes.

Chippewa of Sault Ste Marie, Michigan

Birch-bark box ornamented with quillwork; Toy birch-bark canoe ornamented with quillwork.

Crow

Sharpening stone; Leather quoit.

Micmac

Box top of birch-bark with quillwork decoration.

Paiute of Nevada

Cooking basket.

Papago

Halter, rope, and quirt, of horsehair.

Yuma

Gourd rattle with punctate decoration.

Otomi of Hidalgo, Mexico

Sling

Tulare of California

Basket.

Tarascan Indians of Guadalajara

Three plates; Five water-bottles; Two pitchers; Bowl.

Valley of Mexico

Three human effigies of pottery; Pottery spindle-whorl; Two small pottery human figures (probably post-Columbian).

INDIAN NOTES

A POMO FEATHER SASH

As an addition to the Museum's collection of ceremonial material from the Pomo of California, Mrs. Thea Heye has presented a fine specimen, illustrating the style of weaving and feather ornamentation in vogue among those Indians in former times. This consists of a sash which was worn across one shoulder on festive occasions. In materials and technique the specimen is identical with a headdress acquired by the Museum some time ago and described in *Indian Notes* for April, 1927. Both specimens were made by the same man, Charles Benson, who thus was prevailed upon to restore an almost lost art of his people. As the illustration (fig. 104) shows, the sash is ornamented with an elaborate design in red, white, yellow, brown, and very dark iridescent green feathers.

According to Pomo tradition recorded by Miss Grace Nicholson of Pasadena, California, the first feather sash of this kind was made by a woman, whose name was Bagel Shala, to be used during the annual ceremony. It is said that she made the sash out of milkweed strings and the feathers of eight different birds, and also that a mixed design was used so that it could not be copied. No two sashes were ever made alike,

INDIAN NOTES



FIG. 104.—Pomo ceremonial sash made by Charles Benson. Length, 5 ft. 8 in. (16/984)

[444]

INDIAN NOTES

and no sash was ever touched by any person other than the owner.

In olden as well as in modern times the sash was also used for frightening anyone the owner did not like. He would stretch it in deep, clear water where the person would be likely to pass and would work it from a distance. An effigy formed of a red basket would be attached to the belt, a flicker-feather headband used for the tongue and the tail, and abalone shells for the eyes.

The Pomo name for the belt is *ke-bu-ghal*, which means that the weaver, while working on the belt, must abstain from meat, fish, everything that contains blood, must have nothing to do with liquor or with women, as he must be pure in every way or the belt would not be effective in frightening the owner's enemies.

CIVILIZING THE ESKIMO

IN a communication from Mr. A. H. Twitchell, a correspondent of the Museum at Flat, Alaska, an interesting account is given of the effect of the contact of the Alaskan Eskimo with white people and of the new conditions under which they live. The few Eskimo who visit Mr. Twitchell's im-

INDIAN NOTES

mediate vicinity remain for only a short time. These are chiefly half-breeds who have been reared at the missions and who are employed as common laborers at a wage of six to seven dollars a day of eight to ten hours and are provided their board as well. Sometimes, says Mr. Twitchell, they "rest" on Sundays, when they take occasion to walk to town and often drink to excess. The natives of the lower Yukon are drinking more than ever before, and it is hurting them badly. The chief difficulty is that they have too much money. Several natives went beaver hunting last spring, some of whom killed as many as sixty beaver, although the law prohibits the taking of more than twenty. The natives are compelled to make affidavit that the number killed does not exceed the legal limit, but the law is evaded by the hunter, who gets his wife or his sister to sign, although it must be stated that the hunting was done by the one taking the oath. The value of the skins is so high that the native hunter at the present time receives four hundred to six hundred dollars for twenty beaver-skins, and a good hunter can make from five hundred to a thousand dollars from his spring beaver hunt. Last winter, says Mr. Twitchell, hunters received for red-fox skins as much as twenty to thirty dollars each, whereas thirty years ago the trade value

INDIAN NOTES

was only one dollar each; for lynx-skins the rate is thirty to forty dollars (formerly they brought two to four dollars); while mink skins are now valued at ten to fifteen dollars as against twenty-five cents to two dollars thirty years ago. The result has been that the income of the natives has increased much further than their standard of living. Formerly they exchanged skins for needed merchandise; but now they have a lot of money in hand and they seem at a loss to know how to spend it. They do not want to keep money; it is no use to them, for it is mostly of gold or silver and a load to pack around. When cold weather comes, the boys return to their homes and live with the old folks. Some of them take home many others, and when their small supply of merchandise is exhausted, the visitors return to their own homes entirely broke. They are fond of gambling and are rapidly running downhill.

Incidentally Mr. Twitchell, referring to Dr. M. R. Gilmore's article on The Ground Bean and its Uses (*Indian Notes*, vol. II, no. 3, July, 1925) states that in his part of Alaska there are several species of bean mouse (*Microtus*), locally known as meadow mouse, and that the natives rob them of their stores of similar food, but Mr. Twitchell never saw them give the mice anything in return.

INDIAN NOTES

RECENT ACCESSIONS BY GIFT

From Mr. John L. Bird:

Two photographs of Wah-she-wah-hah (John Big-heart), Osage Indian, received through Mrs. C. B. Morris.

From Dr. W. R. Blackie:

Semilunar knife blade. Columbia county, New York.

From Thomas H. Blodgett:

Six jars; thirteen bowls; a large study collection of potsherds; two fragments of chipped celts; thirty-seven univalve shells found in a jar. From a cave 12 miles south of Benque Viejo, District of Cayo, British Honduras.

From Dr. D. S. Davidson:

Three costumes. Seminole. Florida.

Pair of moccasins. Matice Post, west of Cochrane, Quebec, Canada.

Pack-strap; pair of moccasins; bone snowshoe needle. Tête de Boule Indians. Quebec, Canada.

One hundred and one photographic negatives.

From Sr. José A. Gayoso:

Two shell frogs with inlaid eyes. Lambayeque, Peru.

From Mrs. Thea Heye:

Pitted hammerstone. Montague, Sussex county, New Jersey.

Six miniature oval baskets; ten miniature circular baskets. Pomo. California.

Basket with two handles made of splints, colored blue, and braided grass. Micmac. Digby, Nova Scotia.

Basket and cover. Makah. Washington.

Two wall-pockets of white tanned deerskin decorated with moose-hair; large ear of corn. Huron. Ontario, Canada.

Pair of legging moccasins decorated with green paint and beadwork. Kiowa.

Large stone berry crushing hammer; parfèche crupper decorated with beadwork. Sioux.

INDIAN NOTES

From Mr. Frederick Johnson:

Sixty-one photographic negatives.

From Mrs. J. Joseph:

Two arrows. Apache.

From Mrs. Mary C. Kent:

Two hundred and nine arrow- and spear-points; two fragments of slate gorgets; graphite paint-stone; three fragments of steatite dish; grooved ax; two pestles; two grooved net-sinkers; three pitted hammerstones; two chipped celts. Rhode Island.

One hundred and eighty-six arrow- and spear-points and knife-blades; forty-six chipped implement blanks; forty-eight potsherds; rubbing stone. North Carolina.

Five arrow-points; nine potsherds; plummet-shape stone; spade. Florida.

Twenty-five arrow-points. Massachusetts.

Three arrow-points. Ohio.

Potsherd; chipped implement blank. Virginia.

From Miss Harriet K. Landers:

Beaded leather belt. Crow. Montana.

From Charles Macauley:

Three fragments of skulls. Cameron mound, near Southern Pines, Moore county, North Carolina.

From James H. MacMillan:

Fragment of steatite object with figure in relief and incised decoration. Taos. New Mexico.

From Mrs. H. W. Macy:

Bow; four arrows; photograph of Gerónimo, his son, and two warriors. Apache. Arizona.

Plaque, oil painting of Gerónimo.

From Mr. George C. Martin:

Piece of worked petrified wood; chipped implement blank; natural concretion. "La Playa Lodos," a branch of Copano bay, Aransas county, Texas.

Seventeen potsherds; fragment of bitumen. Live oak peninsular, Aransas county, Texas.

From Mr. Gregory Mason:

Two potsherds. Cave 12 miles from mouth of Chacon river, Department of Izabal, Guatemala.

INDIAN NOTES

Jar with two double ridges, brown ware; potsherd with decoration in relief. Ruins of Uculha, Cozumel, Quintano Roo, Mexico.

From Mr. H. Norman:

Eighteen worked shell fragments, probably wampum blanks; twenty-eight unworked stones. Lodi, New Jersey.

From Mr. Martin O'Neal:

Wooden pipe-bowl carved to represent a dog's head. Indians of the 101 Ranch, Oklahoma.

From Mrs. Alexander H. Richardson and Mrs. Alexander W. Maish:

The Major John G. Bourke Collection. (See page 434.)

From Mr. O. Schraubstadter:

Twenty-nine photographs. Taken at Fort Sill, Indian Territory (Oklahoma), about fifty years ago.

From Mr. H. Schweizer:

Photograph of council between General Crook and Gerónimo.

From Dr. F. G. Speck:

Twenty-seven photographic negatives. Wampanoag. Penobscot. Malicite. Gay Head, Massachusetts.

From Mr. L. Winternitz:

Photograph of Chief Frank Greenleaf at Petoskey, Michigan.

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INDIAN NOTES

NOTES

THE following publications to appear in *Indian Notes and Monographs* of the Museum are in press:

Vol. I, no. 5: Chapters on the Ethnology of the Powhatan Tribes of Virginia. By Frank G. Speck.

Vol. X, no. 8: A Mohawk Form of Ritual of Condolence, 1782. By John Deserontyon. Translated, with an Introduction, by J. N. B. Hewitt.

Vol. X, no. 9: Decorative Art of the Têtes de Boule of Quebec. By D. S. Davidson.

Misc. no. 44: Territorial Subdivisions and Boundaries of the Wampanoag, Massachusett, and Nauset Indians. By Frank G. Speck.

Misc. no. 45: Morphological and Metrical Variation in Skulls from San Miguel Island, California. II.—The Foramen Magnum: Shape, Size, Correlations. By Bruno Oetteking.

Misc. no. 46: Family Hunting Territories in Northwestern North America. By D. S. Davidson.

Misc. no. 47: Pottery and other Artifacts from Caves in British Honduras and Guatemala. By Gregory Mason.

THE XXIII International Congress of Americanists was held in New York City, September 17-22. The session on the morning of the 19th

INDIAN NOTES

was conducted at the Museum of the American Indian, Heye Foundation, and The Hispanic Society of America, the papers, relating to the general problems of South American archeology and ethnology, being presented in the Sorolla room of the latter institution and luncheon served at the former. Notwithstanding the inclemency of the weather, few members of the Congress were absent, and many of those who could not linger to view the Museum collections on account of the afternoon session at the American Museum of Natural History returned later and examined them at leisure.

DR. BRUNO OETTEKING, Curator of Physical Anthropology, spent the summer in Germany, visiting institutions and their staffs. He also attended the fiftieth meeting of the German Anthropological Association at the beginning of August, at which he delivered an address on the "Racial Morphological Position of the American Indian."

THROUGH inadvertence, the captions beneath figures 78 and 79, pages 300 and 302, of Lieutenant Emmons' paper on "'Wings' of Haida Ceremonial Canoes" in the last issue of *Indian Notes*, were transposed. The first specimen illustrated (fig. 78) is the one in the Washington State Museum.

INDEX

- Alaska.* See *Eskimo*; *Haida*
Algonquin at Golden Lake, 173. See *River Desert Algonquin*; *Waswanipi*
Apache, basket tray of, 355
Archeological field in Texas, 307
Archeological work of Putnam Baffin Island Expedition, 98
Archeology. See *Ruins*
Arikara, cattail game of, 316; making of new head chief by, 411
Association de la Propagation de la Foi, 96
Atitlan. See *Santiago Atitlan*
Axes, ceremonial, from western Mexico, 280
- Baffin island*. See *Putnam Baffin Island Expedition*
Basket of the Apache, 355; of the Pomo, 178
Baskets, Chumashan, 266
Beadwork, Mohegan, on birch-bark, 295
Birch-bark, Mohegan beadwork on, 295
Blackfoot, pipe bundles of, 419
Bolivia, collections from, 355
Bolton, Reginald Pelham, on Indian burials in North Carolina, 263; Scene of the purchase of Manhattan island, 364
Boundary-lines and monuments, 59. See *Hunting territories*
Bourke collection in the Museum, 434
Brant, Joseph. See *Thayendanegea*
Brazil, collections from, 352
Bundles, pipe, of Blackfeet, 419
Burials, Indian, in South Carolina, 263
- Cadzow, D. A.*, Archeological work of the Putnam Baffin Island Expedition, 98
California, modern pottery from, 93. See *Chumash*
Canada. See *Algonquin*; *Ontario*; *Putnam Baffin Island Expedition*; *Quebec*

INDEX

- Canoes, Haida, "wings" of, 298, 463
Carvings, shell, from Colombia, 357
Catawba, collection from the, 267
Cattail game of Arikara children, 316
Catlin's "Album Unique," 113
Cave exploration in Nevada, 136
Ceramics, repository for, 261. See *Pottery*
Ceremonial axes from western Mexico, 280
Chief, making of, by Arikara, 41
Children, Arikara, cattail game of, 316
Chumash, baskets of the, 266
Civilizing the Eskimo, 445
Colombia, collection from, 269; fraudulent pottery of, 144; shell carvings from, 357
Colorado, ruins in, 183
Cradle from Taos, 231
- Davidson, D. S., Hunting territories of Waswanipi, 42;
Hunting territories of Tierra del Fuego, 395
Davis, E. H., collections by, 355; Modern pottery vessels from San Diego county, California, 93
Davis, Mrs. W. W., gift by, 269
Decoration and feather technique of Oglala, 1
Dickey, H. S., collections by, 352
Diet and stature in Tierra del Fuego, 303
Divination by scapulimancy, 167
Division of Physical Anthropology, visitors to, 269. See *Oetteking, B.*
- Effigy pipe from North Carolina, 318
Emmons, G. T., "Wings" of Haida ceremonial canoes, 298, 463
Eskimo, civilizing the, 445
- Family hunting territories. See *Hunting territories*
Feather sash of Pomo, 443; technique of Oglala, 1
Ford, James Bishop, obituary, 271
Fraudulent pottery of Colombia, 144
- Gaines, Ruth, Missions established by Association de la Propagation de la Foi, 96

INDEX

- Game*, cattail, of Arikara children, 316
Gilmore, M. R., activities of, 132-135, 268, 270, 350; Cattail game of Arikara children, 316; Indian boundary-lines and monuments, 59; Making a new head chief by the Arikara, 411; Some Indian ideas of property, 137
Golden Lake, Ontario, Algonquin at, 173
Gold ornaments from Bolivia, 355
Guatemala, collections from, 353; Santiago Atitlan in, 370
- Haida*, house-posts from the, 355; "wings" of canoes of, 298, 463
Hamburg, Indian skeletal remains in, 79
Hammock, Pareceis, 107
Harrington, M. R., cave exploration by 136; New archeological field in Texas, 307; Tracing the pueblo boundary in Nevada, 235
Hendricks, Harmon Washington, obituary, 271
Heye, Mrs. Thea, expedition by, 136, 353; gifts by, 266
Hodge, F. W., Old cradle from Taos, 231; Some portraits of Thayendanegea, 207
House-posts from the Haida, 355
Hunting territories of Tierra del Fuego, 395; of Waswanipi, 42
- Ingersoll, Ernest*, Ruins in southwestern Colorado, 183
International Congress of Americanists, 462
Iroquois, warclub of the, 157
- Johnson, Frederick*, The Algonquin at Golden Lake, 173
- Kidder, A. V.*, A pipe of unique form from Pecos, 293
Kiowa, parfleche cases of, 264
- Long Island*, Matinecoc site on, 217
Long Knives, account of, 64
Lothrop, S. K., activities of, 353; A Porto Rican three-pointed stone, 154; Diet and stature in Tierra del Fuego, 303; Santiago Atitlan, Guatemala, 370; work by, on Tierra del Fuego, 133, 351

INDEX

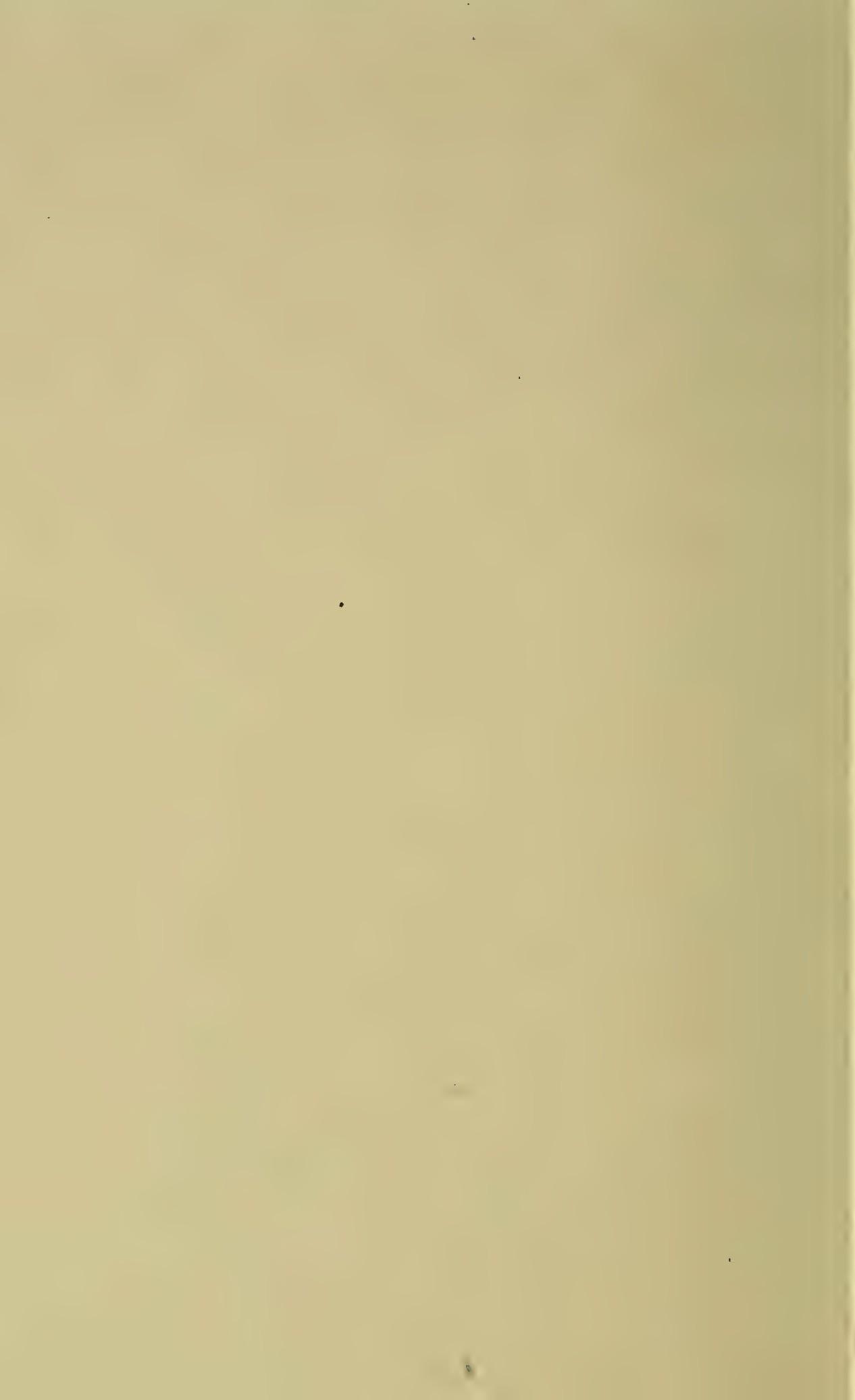
- Mandan*, "bar" blanket from, 268
Manhattan Island, scene of purchase of, 364
Mason, Gregory, collections by, 352
Matinecoc site on Long Island, 217
Maya, collections from the, 352
Mexico, ceremonial axes from, 271
Missions, reports on, 96
Mohegan beadwork on birch-bark, 295
Monuments, boundary-lines and, 59
Museum für Völkerkunde, Hamburg, skeletal remains in, 79
Museum of the American Indian, Heye Foundation, new building of, 135
- Navaho*, saddle blanket of, 269
Nevada, cave exploration in, 136; pueblo boundary in, 235
New Mexico, pipe from Pecos, 293. See *Taos*
New York. See *Long Island*; *Manhattan Island*
Nicaragua, collections from, 354
North Carolina, effigy pipe from, 318; Indian burials in, 263
- Oetteking, B.*, activities of, 133, 463; Indian skeletal remains in Hamburg Museum für Völkerkunde, 79
Oglala, feather technique of, 1
Onondaga, trip to the, 132
Ontario, Algonquin at Golden Lake, 173
Orchard, F. P., A Matinecoc site on Long Island, 217
Orchard, W. C., A Pareceis hammock, 107
- Panamint*, collections from the, 355
Pareceis, hammock of the, 107
Parfèche cases, Kiowa, 264
Pecos, unique pipe from, 293
Peru, collections from, 354; pottery from, 265
Pipe, effigy, from North Carolina, 318; from Pecos, 293
Pipe bundles, Blackfoot, 419
Pomo, basket of, 178; feather sash of, 443
Porto Rico, three-pointed stone from, 154
Portraits of Thayendanegea, 207

INDEX

- Pottery*, fraudulent, of Colombia, 144; from Peru, 265; from San Diego county, California, 93. See *Ceramics*
- Property*, Indian ideas of, 137. See *Hunting territories*
- Pueblo* boundary in Nevada, 235. See *Taos*
- Putnam Baffin Island Expedition*, archeological work of, 98
- Quebec*, Algonquin divination in, 167; Waswanipi hunting territories in, 42
- Rivert Desert Algonquin*, divination by, 167
- Ruins* in southwestern Colorado, 183
- Santiago Atitlan*, Guatemala, 370
- Sash*, feather, of Pomo, 443
- Saulteaux*, collections from the, 354
- Saville, M. H.*, Ceremonial axes from western Mexico, 271; Fraudulent pottery of Colombia, 144; Shell carvings from Colombia, 357
- Scapulimancy*, divination by, 167
- Schellbach, L.*, activities, 270, 355; An historic Iroquois warclub, 157
- Shell carvings* from Colombia, 357
- Skeletal remains*, Indian, in Hamburg museum, 79
- Skinner, Alanson*, Iowa traditions of, published, 136
- Speck, F. G.*, Catawba collection of, 267; collections by, 354; Decoration and feather technique of Oglala, 1; Divination by scapulimancy by River Desert Algonquin, 167; Mohegan beadwork on birch-bark, 295
- Stature*, diet and, in Tierra del Fuego, 303
- Taos*, cradle from, 231
- Texas*, archeological field in, 307
- Tierra del Fuego*, diet and stature in, 303; hunting territories of, 395
- Thayendanegea*, portraits of, 207
- Three-pointed stone* from Porto Rico, 154
- Tribal boundary-lines* and monuments, 59. See *Hunting territories*

I N D E X

- Turbyfill, C. O.*, Steatite effigy pipe from North Carolina, 318
Twitchell, A. H., on civilizing the Eskimo, 445
- Warclub*, Iroquois, 157
Waswanipi, hunting territories of, 42
Wildschut, Wm., Blackfoot pipe bundles, 419
Wings of Haida canoes, 298, 463
Woodward, A., An immense Pomo basket, 178; The "Long Knives," 64
Worrall, Walter Laning, obituary, 349



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16. Sioux shirt made of deerskin, decorated with porcupine-quills, scalp-locks, and painted lines.
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18. Head-dress and wands used in a Corn dance by the Zuñi Indians of New Mexico.
19. Shirt woven of mountain-goat wool, used in ceremony by the Chilkat Indians of Alaska.
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21. A typical tipi of the Indians of the northern plains.
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23. Pueblo water-jars from Acoma and Zuñi, New Mexico.
24. A small plaza of Zuñi pueblo, New Mexico, during the performance of a Rain dance.

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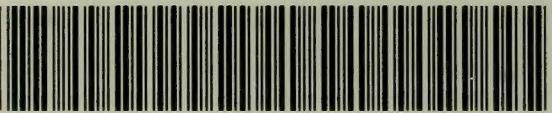
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